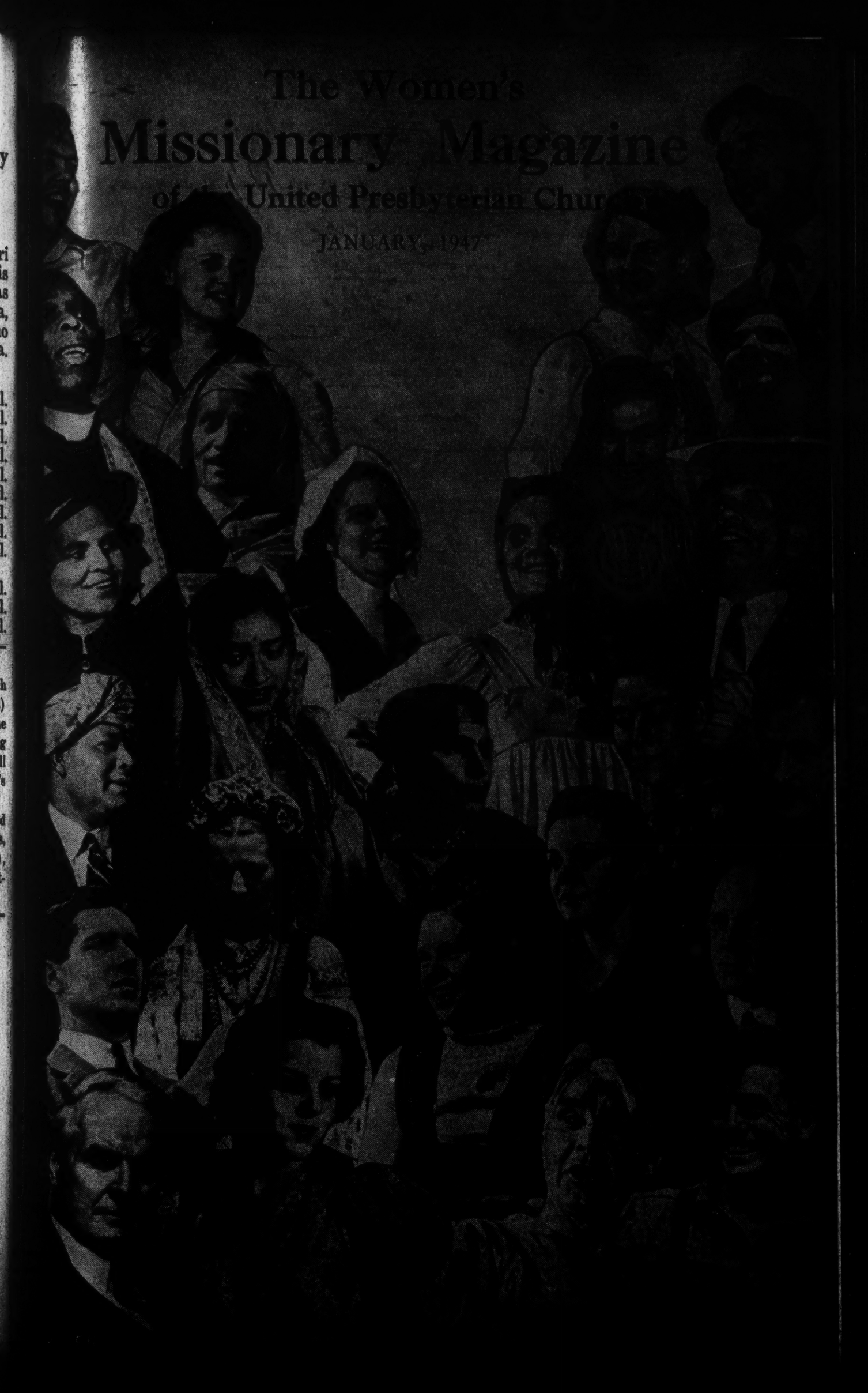
The Women's
Missionary Magazine
of the United Presbyterian Church
JANUARY, 1947

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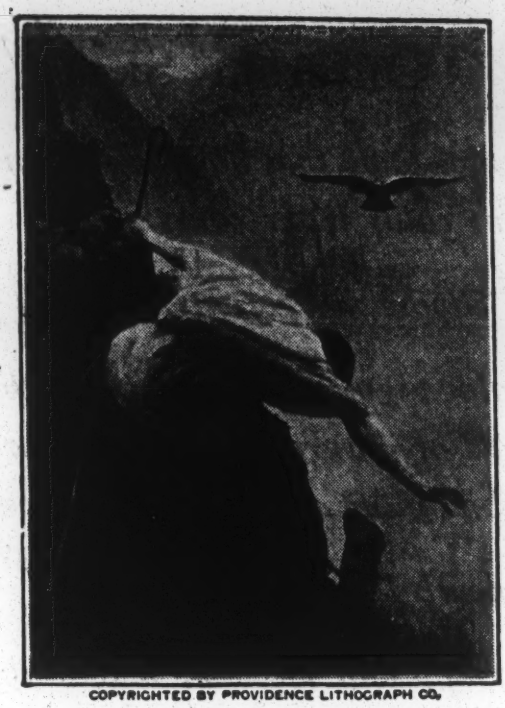

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BECAUSE OF YOU

Because of you who love the Lord,
The world will move on toward the Light;
For through your lives Christ's Light shines clear
To guide all men to heaven's height.

Because of you who serve the Lord
With joyful hearts and loving deeds,
The world will sing a song of thanks
To Him who will supply all needs.

Because of you who love and serve
The Risen Christ, the reigning King,
Hearts near and far will praise His Name
And will to Him due homage bring.

—Elsie Wehling Fulton.

Different Skin

I am the person who was born to live in a skin with a different color from yours.

I could not choose my parents, nor you yours,

Thus, the color pigments embedded by the unchangeable hands of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But, underneath I am just like you.

My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.

My mind has the same functions as yours.

I reach out, just as you do, in aspirations of the soul.

I love and hate, hope and despair, rejoice and suffer, along with you.

When my children lose their fair chance at life, and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world, that you and I can make better than we have found it.

I am the person in a different skin.

—A Classic by an unknown writer from "Sunshine."

Quoted in *The Evangel.*

The Women's
Missionary Magazine
of the United Presbyterian Church

Vol. LX JANUARY, 1947 Number 5

Keys For Christian Service

The Christian And Race—The Key Of Understanding

BASED ON THE PORTRAIT OF A PILGRIM

By BUELL G. GALLAGHER

THAT the subject of Race is a pertinent and even crucial issue in the world today, no one can deny. The study is designed to help Christians understand the teaching of the Bible, to try to discover some practical ways—Christian ways—by which to improve race relations here in our own land.

In his "Discussions and Program Suggestions" Dr. Horace W. Williams, a man from the South, sets forth some facts and principles that may help us to better understanding.

"Why is the Racial issue crucial now?"

"The war is not yet won. . . . Although the actual fighting has ceased, the war has not been won because large numbers of citizens accept and put into practice in their lives the theory of the inferiority and superiority of racial groups. . . . Large numbers of Negro, Japanese and Spanish veterans who fought in the United States Army . . . are now denied free access to an opportunity to earn a living, and are required to live in a racial pattern that grants them only restricted citizenship. . . . The influence of America among the peoples of the world is greatly weakened by the racial practices that non-Christian people know exist throughout our nation.

"Jesus never valued persons according to nationality or color. There is ample testimony in the gospels that he did value personality on the basis of each individual's worth. He did voice the appreciation of Samaritans and Gentiles, and once pointed out that a despised Samaritan might be a better neighbor than some of the very respectable people of the more highly developed nationality."

The history of the early church plainly indicates that there was to be no racial distinctions among the Christians.

"Paul defined the ideal that allowed no social distinctions in that early fellowship. He wrote the Galatians, 'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus.' He told the Athenians, God 'made of one every nation of men to dwell on all the face of the earth.' Peter was converted to this position in his vision at Joppa and afterwards declared, 'Of a truth I perceive that God is no respecter of persons; but in ev-

ery nation, he that feareth him and worketh righteousness, is acceptable to him.'

"In the early Christian church, there was no segregation among the people of European, Asiatic, and African world. Fellowship between the races and equality of opportunity were shown by the fact that one of the four leaders who specially commissioned the Apostle Paul at Antioch was a black man (*Acts* 13:1). The man of color was not merely tolerated on the edges of the Christian movement, but was in the heart of the fellowship.

Naturally the men of the world who are interested in this problem are asking, "What do Christian people think about race discrimination?". Indeed, "The eyes of the world look hopefully to the church."

"The churches are looked to by men and women throughout the nation and the world who hope to find in their teachings, their policies, and their practices a haven from the disillusionment, the fears, and the hatreds that the brutalities and horrors of war have left them. They are asking if the churches can bestow the love and faith and hope of the gospel, the 'balm in Gilead' that shall drive out the economic, political, and other fears on which prejudice breeds. They ask whether the church can foster contacts across racial and cultural lines to help people toward confidence in their likeness to replace fears based upon differences."

In the last analysis the whole question is a personal one. This is a good time for self-examination, asking one's self, What attitude should I as a Christian have? Can I be a real Christian and hold to the theory that I am superior because of my color? Can I have peace in my heart if I, in any way, discriminate against one of another color?

The Cover Page

The very interesting cover page is a Montage by Alexander Alland, depicting the races that make up our United States of America. We note that we are a nation composed of almost every people and kindred and tongue of the whole earth. Naturally the question comes, Why did these people come to America? The answer is that they had learned that this is a free country, a place of opportunity, a land of great riches; they came to enjoy a better life than they had ever known.

Many have made great contributions. They recognized that America is great because of her foundation principles; their youth educated in our free schools have stepped into places of leadership. For such we are thankful. Others who have come have been a great detriment. They wanted "freedom." Too soon they were given the ballot; they brought their old world ideas and wanted to change things here; they contributed to the breakdown of our Sabbath; they contributed largely—on both sides of the counter—to the liquor traffic. Now in a very marked degree we find them introducing new political ideologies which threaten our American life.

The church has never had so great responsibility as at this present time. Her task is not political, though every good churchman and churchwoman should be an active citizen and reformer. Her task is spiritual. Men talk of making a better world; they talk of brotherhood. A better world can only be made by better people and there is just one way to make better people and that is through bringing them into new life, through Christ. Men can become a true brotherhood only through the Elder Brother the Lord Jesus Christ. The supreme task of the church is to give the Gospel to every one beneath our flag.

First Americans---1947

By REV. FRED C. PATTERSON
Tama, Iowa

A NEW DAY is dawning among American Indians. They are learning to use the process of democracy both locally and nationally. Where they have opportunity they are adapting themselves to American life.

INDIANS IN THE SERVICE OF THEIR COUNTRY

Thousands of them took their places along side of other Americans in the Armed Forces of their country. In the Armed Forces they were accepted at their face value. There they enjoyed a freedom, a recognition of equality, which gave them new hope—a hope that there was yet a place for them in American life. Too many of them have had to return to a segregated life after their discharge. In the famous picture of the raising of the American flag at Iwo Jima there is one Indian, Ira Hayes of the Pima tribe in Arizona. He is one of two survivors of the historic achievement. On returning home he went to register to vote but was denied the privilege because the law of the state of Arizona excludes Indians from voting. Some may accept such discrimination as inevitable, but some are going to reach out to a fuller life. Will you not pray and work and vote to help them along in this search?

INDIANS IN INDUSTRIAL PURSUITS

In the industrial world also the war years opened opportunities of employment outside the Reservations. The First Americans proved their ability to adapt themselves to various types of work. Regular employment has made it possible for them to live more normal lives economically. The Mesquakies of Tama, Iowa, have been fortunate in their geographic location in that they have been able to take advantage of such opportunities in the community around them. Some tribes are so isolated that only a limited number from them have ventured far from home to the industrial centers. The Navajoes of Arizona are in great difficulties economically.

EDUCATIONAL OPPORTUNITIES

As we look into the school facilities for the First Americans we find again that provision varies according to the circumstances. Among the

The Mitchell Family of Tama, Iowa, now in Cook's Training School. When little La Verne first saw this picture, she counted; then she began to sing—"Do, re, me, fa, sol, la, to . . ." "Oh, there isn't any do!" she exclaimed.

Navajoes of Arizona there are some Mission schools and some Government schools, but the tribe is so large that there are still thousands of Navajo children who have no school. In other areas where Indians and Whites live as neighbors the Indian children attend the public school. Here in the Mesquakie settlement three miles west of Tama the Government provides a three-room-day-school for the one hundred Indian children of grade-school-age. But for high school the Indian children may go to the public school in Tama, the Government providing tuition and bus transportation. This year fifteen Mesquakie boys and girls are attending Tama high school. Most of the Indian boys go out for football and three of them, all seniors, were on Tama's first team, greatly helping Tama come through the season undefeated.

In the political sphere also there are important developments. In 1937 the Mesquakies adopted a written constitution providing for an elective council. This tribal council has been making progress in establishing its authority and in solving difficult problems of law and order. Three from this tribe attended the third annual meeting of the National Congress of American Indians, November 6-9, 1946, in Oklahoma City, Oklahoma.

NATIONAL CONGRESS OF AMERICAN INDIANS

What is the National Congress of American Indians? The president of the Congress, Judge N. B. Johnson, Claremore, Oklahoma, answers that question as follows: "The NCAI is an unincorporated association consisting entirely of American Indians, representing approximately fifty tribes located in at least twenty-seven different states. It was established through the untiring efforts of progressive, representative Indians, who have given much of their time, and have expended considerable money toward its development, because they were inspired by an earnest desire to better the status of their people. It has no connection with any Agency or branch of the Federal Government, being independent in thought and action. The purpose of the organization is to promote the general welfare of the Indian people of North America."

A CRISIS

Today, when one tribe of the First Americans is in trouble

Two Tama Indian Boys in the Tama, Iowa, High School Football Team. This team was undefeated in 1946.

and needs help, here are fifty tribes organized and ready to lend assistance through this National Congress of American Indians. We are living in a new day in Indian history. This Congress is but two years old. Already it is being put to the test in the tragic situation facing the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. The Congress of the United States has passed a bill, signed by President Truman on May 2, 1946, authorizing the construction of five dams on the Missiouri River. According to the act of Congress one of these dams is to be located near Garrison, North Dakota. If this dam is built at this location it will flood out of their homes and farm lands 1544 of the 2000 Indians who have been self-supporting for a hundred years on these bottom lands of the reservation guaranteed them by treaty. These Indians have shown that this dam can be built more economically at a site seventy miles up the river. This change would save their homes. The National Congress of American Indians is carrying on a campaign of publicity to bring the facts about the Garrison dam to the attention of the public. Here is an indication that the First Americans have confidence in the good will of the American public and that the public, if informed, will demand of their congressman that no such injustice be permitted as the eviction of the Fort Berthold Indians from their homes. Have you written to your congressman about this? (See page..... of this issue, Page 239 of December issue, or see the United Presbyterian for November 11, 1946, Page 24.)

NATIONAL FELLOWSHIP OF INDIAN WORKERS

In Christian service, too, the First Americans are learning to work together on a national scale. The National Fellowship of Indian Workers has been organized for eleven years. At its meeting in Farmington, New Mexico, in 1941, an Indian was chosen president for the first time, Rev. Robert Chaat, Comanche pastor of the Reformed Church in his own tribe at Lawton, Oklahoma. No national meeting could be held during the war but at Regional meetings held during these five years Rev. Chaat was always a welcome keynote speaker.

In June of 1946 the National Fellowship met at Lake Geneva, Wisconsin, with one hundred thirty delegates registered. Of these about thirty were Indian Christian leaders representing twelve tribes. The best session of the conference was an evening meeting when all the participants were Indians. One Indian pastor from Oklahoma told how his church included the white people of their community in their parish program. At this Lake Geneva meeting another Indian was chosen president for the next triennium, Rev. Earl Riley, president of Bacone College, Bacone, Oklahoma.

A CHRISTIAN TRAINING SCHOOL

For five years the National Fellowship of Indian Workers has been promoting Cook's Christian Training School, Phoenix, Arizona, as an interdenominational school. Cook's School was originally a Presbyterian school used to train native leaders for their mission work among the Pimas. Today all Christian work among the Pimas is carried on by leaders of that tribe. This well illustrates the value of such a school. It has been but a few short years that this school has been working on an interdenominational basis but already several tribes are represented in the student body. We are glad to have Miss Pearl Bear and Mr. and Mrs. Louis Mitchell, Mesquakies of Tama, Iowa, in Cook's preparing, for Christian service.

Cook's Christian Training School

(Continued on Page 268)

"And Thy Neighbor As Thyself"

By MRS. PAUL E. CARSON
Los Angeles, California

ONE of the saddest chapters in the story of America's part in the great war, is the story of the Japanese Americans. Because they were racially identified with the enemy Japanese, their loyalty and their patriotism were severely tested.

The Japanese were a late immigrant group. They came to this country, for the most part, between the years 1900 and 1910. In 1940 the average age of the Issei,* or alien group, was around fifty years of age; that of the Nisei,* or citizen group; nineteen or twenty.

Unlike some immigrant groups, the Japanese kept much to themselves. "Their concentration was not merely geographical but occupational," says Carey McWilliams in "What About Our Japanese Americans?" He points out that almost half of the west coast Japanese were in agriculture, chiefly the production of small fruits and vegetables for west coast city markets. Many more were engaged in wholesale and retail trade, distributing Japanese produced merchandise. In many of the larger communities there were "Little Tokyo" settlements where cultural differences were preserved.

Toru Matsumoto, in his recently published book *Beyond Prejudice* begins his introduction thus: "Sudden as an earthquake, the outbreak of war with Japan shook Japanese communities in America. The tidal waves of hysteria and fear that followed swept every Japanese American away from the Pacific coast region to an ocean of confusion and exile. Never before in the history of the United States had a whole section of the population been uprooted and taken away to camps, solely on the basis of racial ancestry." . . . "How was it possible that a whole group, two-thirds of them American citizens, against whom no charge of crime had been lodged by the government, had been able to comply with the most drastic requirement that has ever applied to any such group, quite without incident?"

THE DAY OF OPPORTUNITY

During the war many church groups and many individual Christians rendered service to the evacuees. Now that they are no longer "evacuees" the Christian churches of America face a real opportunity for service. We do not forget that the more than eight thousand Nisei in the Army demonstrated their loyalty by being among the first to land on the beach heads of Salerno.

For us in California today, one of our most immediate problems is that of the returning Japanese Americans. The reestablishment of homes, return to employment, educational and religious advantages for the Nisei and Sansei (third generation) are imperative for the future of the community and the nation.

It is estimated that half the number evacuated have returned to Los Angeles County. That means that there are now between sixteen and twenty thousand persons of Japanese ancestry again residing in the Los Angeles area.

Miss Virginia Swanson, Baptist missionary working with the Japanese in Los Angeles, has written a pamphlet entitled "The Way Back Home." This excellent presentation of the problems of the Nisei, and of the opportunities of the American Christian may be obtained from the American Baptist Home Missionary Society.

It was the privilege of the writer to talk with the Reverend Paul Nagano, pastor of the Nisei Baptist Church.

The Nisei Church is located in East

*Issei, pronounced Ee-say, means born in Japan.
Nisei, pronounced Nee-say, American born of Japanese parents.
Sansei, pronounced Sahn-say, third generation, American born.

Los Angeles in a section which has, for the past four years, been occupied by Spanish Americans. The housing is sub-standard, and conditions are crowded. A Hostel near the church houses one hundred and thirty persons. In a six room house twenty-five persons are living.

Japanese American children were playing happily on the playground of a Public School near the church.

In answer to a knock, the door of the Church office was opened by a tall, slender, young man. He immediately extended his hand, not an Oriental custom, incidentally, and after our mutual identification, I was cordially invited into the office.

We had previously had a telephone conversation, so Mr. Nagano knew the object of my visit. He asked Miss Swanson, the missionary to join us, and we three sat down to discuss the present situation of the Japanese Americans.

As the discussion developed it seemed to fall into three general divisions: the integration of the Japanese into the community, economies, and general relations.

Mr. Nagano felt that emphasis should be placed on "integration," as opposed to "segregation." It is a situation which must not be forced, but depends upon spiritual attitudes. It is very difficult at the present for the returnees to assimilate. There are now seven segregated churches of various denominations in Los Angeles. Some Caucasians have taken the initiative by attending segregated churches, and such efforts toward Christian brotherhood have been warmly welcomed.

That Caucasian young people are not steeped in prejudice is shown by the fact that organized youth groups visit youth groups of segregated churches.

With the Japanese, as with Swedish, Russian, and other nationalities where English is not spoken, there are in segregated churches, two worship services,—one in English, and one in the language understood by the older people.

The Baptist American Mission, East Lost Angeles, California

"WELCOME HOME"

Many Negroes were brought to Los Angeles during the war to work in war production plants. Thousands of these Negroes were housed in the section formerly known as "Little Tokyo." Because of this change in the population, this section is now known as "Bronzeville."

The July issue of "Ebony" features the hearty welcome given the returning Japanese by the more recent occupants. The story behind the welcome goes something like this: A mass meeting of the Negroes took action on the return of Japanese to "Bronzeville," and opposed it by a large majority. Then some Negro Veterans spoke. They said that they had fought side by side with Nisei for Democratic principles, and that they would stand for those same principles now. Another vote was taken, and it was unanimous for the "hearty welcome of the Japanese."

The present economic situation adds to the difficulties of relocation. A national housing shortage has developed into a critical situation on the west coast for everyone. For the returnees housing is generally substandard. Some are back in their original locations, but the great majority live in trailer camps.

At the outbreak of the war these people lost heavily, in some cases, everything. Now they return to life outside the relocation centers without funds, and without adequate opportunity to earn.

In a general way people who are especially trained are employed in the fields for which they are prepared. This is not always true in the case of the returnees. There is need for jobs for young men who have been trained as accountants, engineers, or the competitive skills.

Here is an opportunity for church people to employ on the basis of qualification.

Where this has been tried, it has worked out exceedingly well. In one instance where forty Japanese have been employed in a mattress factory, the relationships have been excellent. Some have been reinstated in Civil Service jobs. Most of those who are employed are in domestic situations, gardening or nursery, and marketing.

It has been noted that there has been, in the past, almost no problem of youth delinquincy among the Japanese. The constant discipline of families and the fine moral leadership of religious and civic organizations resulted in an almost complete absence of juvenile delinquency among the Nisei. When a judge was asked about present day conditions, he replied, "I have seen a few (Japanese Americans) recently. They are very few in comparison to other racial groups." In all cases the offences have been minor, such as petty theft.

The conditions under which their young people must live is a matter of deep concern to the Issei, or older generation. During evacuation family ties were broken, so the family influence was lost. Parents are, of course, worried and apprehensive. Under existing conditions there can be, in most cases, no normal home life.

Both Mr. Nagano and Miss Swanson are enthusiastic as they tell of the work in their own church, and the plans they hope to bring to realization. In the accompanying picture you see the group with which they work. The Sabbath School numbered forty or fifty a year ago. Now there is an enrollment of over two hundred. There is urgent need for a neighborhood nursery. There are now in existence Boys' Clubs, Girls' Clubs, and a story hour for little folk, all carried on during the week. There are two basket ball teams coached by the minister, Mr. Nagano, and one of them recently won the inter-church sportsmanship award. There are also adult Social and Service Clubs, and High School and Junior High

(Continued on Page 268)

A Brother Is A Stranger

By REV. TORU MATSUMOTO

THE adventurous and romantic story of a Christian Japanese, who in his native land and inAmerica has fought against the oppression of his government and of his own brother. He opens the Japanese mind to Western comprehension."

A Japanese proverb says, "A brother is the beginning of a stranger." It seems a contradictory statement but when one comes to know that if an older brother becomes the head of the household he has complete power over the whole family, that he directs the education of the younger brothers and sisters, decides whom they shall marry, holds all the money in his own hands, one can well understand the truth of the proverb.

It might be that some older brothers would be kind and considerate but the brother described in this book was all that the title of the book implies.

Toru Matsumoto had a Christian mother and was educated in Christian schools. As he advanced in education and began to do his own thinking he found himself out of sympathy with the Japanese government. Ere long he became a "suspect," was arrested for having "dangerous thoughts," and was thrown into prison. Everything was taken from him but he asked that he might keep his Bible.

"What's that?" asked the officer.

"A Bible; it's for my meditation."

"Yes, but what is it?"

"It is the Holy Scripture of Christianity."

"Aren't you supposed to be a communist?"

"No, I am not a communist, but I am a Christian."

"Then why are you here?"

"That is what I want to know myself."

He was allowed to keep the Bible a little time but it too, was taken away."

Through the intervention of friends, who persuaded the authorities that he was neither a communist, nor connected with underground activities, Toru Matsumoto was released. He went back to college then came to the United States for further study.

On the ship Toru met a lovely Japanese student whom he later married. The elder brother went to the court and "divorced" her or at least he thought he did. However the marriage was according to the law and the young couple were in the United States.

Opportunity came to take a "per-

Rev. Toru Matsumoto and family — A minister of the Reformed Church in America

sonally conducted" group of American students to Japan. Again Toru ran into trouble with his brother and he and his wife escaped from his clutches with difficulty. Back in America again they took up their work. Then came the war. Toru Matsumoto like many innocent Japanese was sent to a concentration camp suffering some of the indignities heaped upon innocent people.

The war over Toru Matsumoto rejoices that a new day is dawning in his homeland after all the horror and suffering. He is glad to know that the aristocracy of the old regime who held practically all the wealth of the land will be dissolved, that the poverty stricken people will have a chance for a better life; that women will be given opportunities equal to men, that a new educational system will be developed, that there will be abolition of "thought control" and that Japan will have the opportunity of emerging with a democratic government.

Toru Matsumoto is a minister of the Reformed Church in America. While serving here for the present he looks forward to returning to his homeland that he may have a part in building the new Japan.

A Brother is a Stranger—An Asia Press Book is written by Toru Matsumoto and Marion Oliver Lerrigo Published by The John Day Company, New York.

FIRST AMERICANS 1947

(Continued from Page 262)

is limited in its equipment and the student body is still small, but splendid training is being given these future Christian leaders. This is the only school in America today that has this one purpose of training Indians for Christian work among their own people. Here is a great hope for Christian work among the First Americans in the future. As these students at Cook's live, study and pray together, friendships are being formed and foundations are being laid for the future cooperation of all Indian Christians. This will greatly strengthen the cause of Christ in their midst. Let us give our hearty support to this institution for training the future Christian leaders of the First Americans.

"AND THY NEIGHBOR AS THYSELF"

(Continued from Page 266)

School organizations.

Among the young men of this church are members of the justly famous 442nd Combat Team, the group which fought its way inch by inch to effect the rescue of the "Lost Batallion." These are Japanese Americans, and many of them wear the Bronze Star and the Purple Heart.

IF THE CHURCH ONLY KNEW

To quote Miss Swanson again: "Church people could be helpful if they learned the facts, and made known what consequences follow prejudiced attitudes and unjust laws which prevent good men from earning a living because of race."

As was brought out in a Forum discussion broadcast recently, we need to be reminded to "Love the Lord thy God with all thine heart, and thy neighbor as thyself," and furthermore, the second is impossible without the first.

Abraham Lincoln said, long ago, "The only way to destroy our enemies is to make them our friends."

Jesus said, "Love one another."

A New Opportunity in Home Missions or the Christian and Latin Americas in the United States

By MRS. R. T. M. McGILL
Sterling, Kansas

A new door of opportunity is open in Home Missions, for Latin Americans are coming to the United States in large numbers. Many have turned away from Catholicism and are ready to accept Christ if the way is made plain. To many in South America, Catholicism is synonymous with dictatorship, while Protestantism is synonymous with democracy. They resent so many priests being appointed to governmental posts which is a form of having the Catholic religion forced upon them. In 1942 the census figures stated that Brazil was 49 per cent Catholic. These figures were suppressed immediately, for the Latin American countries are supposed to be predominately Catholic. In reality many are turning to communism and infidelity. What an open door for Protestantism not only in Latin American countries but also among these peoples who have come to the United States!

TWO GROUPS COMING TO THE UNITED STATES

For religious as well as educational and industrial reasons Latin Americans are coming to the United States in increasingly large numbers. They may be divided into two classes: 1—those who expect to return to Mexico, Central, and South America, and 2—those who expect to remain in the United States.

In the first group are found students, employees of corporations, and Child Welfare Specialists—all here for training. According to figures received from the Institute of International Education, this year there are 3,943 Latin American students in the United States of which 338 are exchange students. The United States Maritime Commission gives a 50 per cent reduction in one-way steamship rates for students, teachers, and their families.

Corporations are sending promising, young employees here to get technical knowledge. They also want their employees to learn American ways of doing things, absorb ideas of punctuality, responsibility, and stick-to-itiveness. These are not the usual results of education in South American Universities. There, universities are hot-beds for political agitation. They are situated in a city, no dormitories, no eating commons, no gymnasiums, no athletic fields, no chapel—for religion is excluded from the curriculum and few teachers or students profess any religious belief. There is always a central hall for student agitation. Revolutions often start in Latin American Universities. Hence, corporations feel the need of North American trained employees. In Philadelphia a large Corporation School has opened its technimal courses free to Latin American Industries.

A third type of students coming to the United States comprises those training for Child Welfare Work. In 1942 five specialists came to the United States to study health and welfare of mothers and children. In 1945 the Children's Bureau offered nine scholarships for a year's study and observation.

Latin American students are coming in larger numbers each year. One writer put it this way: "While studying these subjects they absorbed indirectly a knowledge of the fine spiritual elements in the process." Would that these students were finding Christ real in the lives of all North Americans with whom they associate and were taking a living Christ back to their countries which are turning

away from the Catholic religion!

A personal interview with a student in Sterling College from British Guiana (of Spanish descent from Chile) confirms the above statements gleaned from numerous current magazines. He is the fourth generation in his family to study medicine. He wrote to the United States Office of Education in Washington, D.C. for the list of colleges and chose seven or eight at random from the list. Sterling College was the first to reply so here he is. He is a refined young man much in demand as a speaker before Rotarians and other groups. He became dissatisfied with the Catholic religion in South America and has accepted Christ as his personal Saviour and united with the Sterling United Presbyterian Church. When asked what Latin American students think of the United States, he told of meeting two students in Cleveland last summer from Venegulla who had studied in a large college in Virginia. They did not like the United States at all because of ill treatment by restaurants and hotels due to the fact that their skin is darker than that of most people in the United States. They are getting tired of racial discrimination in a so-called Christian c ountry. *School and Society* magazine states regarding this unjust treatment of Latin Americans: "The creation of self-conscious aggressive nationality and racial pressure groups within our country is to be deplored and is a sign of the breakdown of democracy." Furthermore, it is most unchristian! These thousands of students coming to our country present the most challenging home mission opportunity in years. What will our answer be? Unjust discrimination or Christ?

THOSE WHO PLAN TO REMAIN HERE

The second class of Latin Americans coming to the United States are those who have come to make a living and expect to remain here. According to the 1940 census, the number of Spanish Americans and Mexicans in the United States was one and one-half million. Miss Edith Lowry, Executive Secretary of the Home Missions Council of North America, states that "while the student problem is of much importance, the challenge of the work with the migrants in the United States and the Spanish speaking Americans is tremendously important, because these people are going to stay with us and there are so many thousands of them." The great bulk of this population resides in the Southwest, yet there are large communities in the great industrial centers of the North as Chicago, Detroit, Milwaukee, Kansas City, and Denver. Mexican labor has been used to a great extent in cotton picking, fruit harvesting, vegetable raising, sugar beet production, railroad maintenance, and unskilled work in certain heavy industries.

A TEST

"Today the Mexican has become a test case for Christianity. He has become an embarrassing test case for democracy itself." He sends his sons to war to fight for our nation while at home he is compelled to live in areas in our cities and towns marked "restricted areas for Mexicans." He sees his children eagerly learn the salute to the American flag but he cannot long shield the truth from them that for the Mexican in America there are often closed schools, closed churches, closed factories, not "liberty and justice for all."

The migrant problem could largely be solved by three measures: 1—by opening all public schools to them and providing special teachers if necessary; 2—by higher wages to Mexicans which will make it unnecessary for young people of school age to continue working in beets in order to help feed and clothe a family; 3—by strengthening home mission work among these people bringing light and hope through Jesus Christ to this great group of suffering humanity.

The churches of many denominations have cooperated in work with migrants for over 20 years. The Council of Women for Home Missions initiated the program in 1920; in December of 1940, the Council of Women merged with the men's Council and since that time, migrant work has been under the direction of the joint organization—the Home Missions Council of North America. Part of the offerings of the World Day of Prayer goes through this organization to mission work among migrants.

The Southern Presbyterian denomination is maintaining a strong mission program among Spanish-speaking people in the southwest, as are other denominations. But there are so many thousands of these people that only a beginning has been made. The main purpose of home missions is to bring the spirit of Christ into the hearts of men. "Clothe a man, feed a man, but if you do not give him Christ, you have given him nothing."

BETTER UNDERSTANDING

In order to win these people to Christ we must understand them. Their heritage and culture has given them a different outlook on life from ours. "Their early colonizers were not moved by the urge for freedom of worship and self-government which brought the early English colonists to our shores. They came for quick riches. They brought with them their feudal ideas of old Spain. The class system was firmly planted in Latin America with the Spanish at the top, the Indians at the bottom and the Creoles (the American born Spanish) and the Mestezos (mes-te-zos, of mixed Indian and Spanish blood) in between. Culture—the culture of Spain was reserved for the top group." Education was formerly only for the upper income groups but during the decade of the 30's an intensive campaign was waged in most Latin American countries to overcome illiteracy. Progress is being made rapidly.

Another barrier to understanding these people is language. We have begun to study Spanish in our schools and more Latin Americans are learning English. Among the psychological barriers are ingrained attitudes on the place of women, training of children, religion, politics, and business dealings.

What Latin Americans think of the United States is interestingly reported in the March 1946 issue of the *Rotarians*. It is an interview with two students in Northwestern University at Evanston, Illinois—Carlos of Argentina and Raphael of Chile. Both are 25 years of age and are studying on Rotary scholarships. Carlos said, the greatest difference between the people of Argentina and the United States is their opposite attitudes toward life. In the United States emphasis is on the business side of life, on making a living. In Argentina it is on the social side—on enjoying such a living as you do make. "The spirit of individualism is far stronger in people of the United States than in my people. In Argentina a man feels himself more a unit in society and regards the fortunes of that society as his fortunes. The American thinks more of his *rights* than of his obligations." The criticism is just. "We are a selfish, money grabbing, unchristian people."

Some progress has been made in attempts to better understand these people. The United States Office of Education established in 1942 thirty demonstration centers in twenty states. They accomplished more study of the Latin countries from the primary grades on through college. This led to a change from the accumulation of facts to thinking of these people as persons. Pan American Day was first held in 1931. It is the celebration that belongs to all the Americans—North, Central, and South held on April 14. In 1943 Kansas City held an Inter-American Institute—four radio programs and

twenty-three meetings during the first two weeks of April. Boston University called their program the New England Institute of Inter-American affairs. Their climax was the conferring of honorary degrees on three distinguished citizens of Mexico, Peru, and Brazil.

In the educational world the University of Michigan has streamlined the teaching of English to Latin American students by giving two months intensive study to acquire a working knowledge of English. The University of Oklahoma has also pioneered in this field.

San Antonio, Texas worked out a special reading course for Mexican children in the elementary schools as far as back as 1925. Studies were made comparing the progress of Mexican children using the prepared reading material and those in American schools attempting to read uniform text books. Conclusive proof revealed that the language barrier must be met first, then progress is rapid.

The American Bible Society issued in Spanish during the year 1945 a total of 8,020,144 volumes.

"The demand for the Scriptures in Spanish is increasing and we have difficulty in keeping up with the demand for these Bibles in Latin America."

Thousands of these people are here to stay. The challenge to us is threefold—to understand them, to treat them with kindliness and friendliness, and to win them to Jesus Christ. "I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest."

BIBLIOGRAPHY

In Public Libraries
They Are All America's Son's
Migrants with Spanish Names
Recent issues of the following magazines:
In Current Magazines
Rotarian
School and Society
Pan American Union
Inter-American
Christian Century

A PRAYER FOR THE NEW YEAR

Give me the Christ Soul, God—pure, brave, serene—
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways!
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since thine, my God,
Shall still be done.
Let me live grandly, seek the things that last,
Press toward love's goal;
Win—jewels? Fame? Nay, better; when earth's past,
Stand—a crowned soul!
So be my helper, Father—comfort me
With staff and rod,
Till I give back to Thee Thy year, well lived
For man and God!

Worship Service

For Program Study: Keys for Christian Service

Worship Theme for Year: Using the Keys

By MRS. S. B. COPELAND

February—The Key of Understanding. Matt. 23:8.

B. S. H. No. 146:1,2

Read Ps. 119: 33-40

Leader. The streetcar was passing the University of Pittsburgh, and students were pouring out of the Cathedral of Learning. To a colored woman beside me I remarked, "What an unusual opportunity those youngsters have!" She agreed with me, and added: "But do they have the wisdom and understanding to use those opportunities?"

The Key of Understanding is put into small hands when history and geography are taught in the grades; but how few teachers have encouraged the application of Christian principles in our understanding of our neighbors in the Americas, Europe and Asia! In the press and over the radio, political axes are ground, commercial ventures are exploited, and diplomatic propaganda discolors our knowledge of other peoples, and prevents full understanding between us and them. And so we turn to our missionary magazine, our church papers, and the yearly study books for true pictures of our neighbors to the south and across the oceans. Secular studies have taught us that they are our neighbors: Christianity tells us, "One is your Master, even Christ, and all ye are brothers."

Now children in a Christian family may sometimes disagree, but the ties of family life and their mutual love constrain them to adjust their misunderstandings and solve their problems. The Key of Understanding in the hands of parents and children helps to keep the family a unit. Outside this family unit, the same key would have much the same result. Just as God does not solve our family or national problems by recurring miracles, but directs our minds and hearts in their solution if we ask His aid, so God does not solve our problems of differing racial groups by magic, but allows us all—(from the State Departments down to the humblest individuals in those nations—) to use the Key of Understanding. Failing to use it, we can say only half-heartedly, "One is our Master, even Christ, and all we are brothers."

Like Billy Sunday, we cry impatiently, "If I could just be God for five minutes!" And we think that by making all black people white for a year, and vice-versa; by putting employers on the wages and hours of their employees, and allowing the employees to shoulder the responsibilities and worries of the employers; and by shifting some folks to Russia and bringing others into a democracy, we could solve the world's problems in a jiffy. That would be a childish and temporary expedient doomed to failure. God's way through the centuries includes a patient and persistent use of the Key of Understanding, and the placing of that key in the hands of men and women of Christian goodwill who will represent Jesus Christ and us among our distant brothers.

Sing, or have someone recite, Psalter Hymnal No. 442, The Compassionate Christ.

Pray that understanding among the Christians of all nations may prove a unifying force in the making of world peace; and that women in our churches may seek knowledge of other peoples in order that we may understand their problems and hopes.

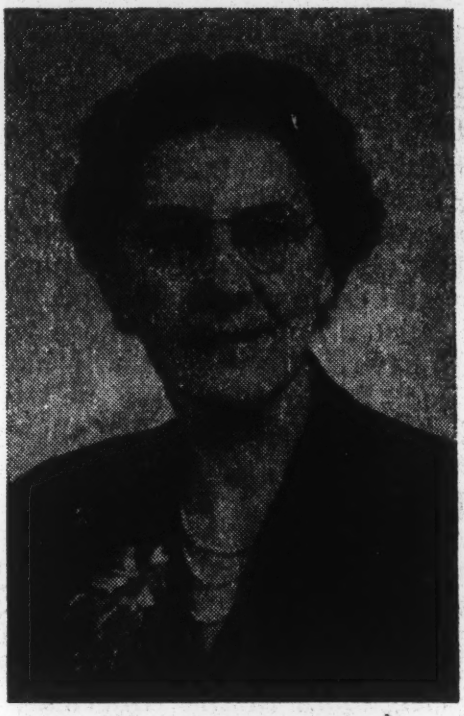
News From Afar

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor

ETHIOPIAN TRAVELERS

Extracts from personal letters



Mrs. Ruth Lobaugh Walker

Dear Friends:

This is my first opportunity to send a letter from Addis Ababa. I shall have to be hasty as the car goes to town within a few minutes. We arrived by air on Saturday, October 27. The ship reached Alexandria October 18th but we had to wait until the following Friday for a plane. We reached Asmara Friday night and came on to Addis Ababa Saturday arriving at the air port with no one to meet us. If a telegram was sent from Cairo it has not yet arrived. We were a real surprise to the Davies and Kisslings when we called from the hotel to tell them we were here . . .I shall write more later of the reunion with old friends and the plans for our work as they develop... Give the news to our friends and be sure we need your prayers.

Ruth Lobaugh Walker

Dear Friends:

As I write this letter I realize that you will probably receive it about the time of the annual Thank Offering Service. It would seem that nothing could be more appropriate, for almost everything I have to say should be prefaced with "Thank You Lord." During the past weeks you have all been faithful in prayer and I want you to know how faithful the Lord has been in answering your

This is the plane which carried Mrs. Ruth Lobaugh Walker and Miss Hazel J. McGeary from Cairo, Egypt to Addis Ababa, Ethiopia.

earnest petitions. Oh, let a great volume of thanksgiving go up to Him, who alone is able to supply our needs.

At Alexandria Dr. Grice, Dr. McLaughlin and Dr. Galloway made arrangements for our baggage to be cared for by a travel agency, so the single women left the ship practically as free as the wives and children. A man with a wife or children can take care of all passports, the customs, etc., for the whole family, thus it is not necessary for the married women to stand around in lines!

We have had wonderful answers to prayers in the way God has cared for us. I wish this feeble attempt to tell you of His marvelous care and keeping may encourage you to continue much in prayer for us.

Hazel J. McGeary

Miss Hazel J. McGeary

The Sudan

MRS. RIED F. SHIELDS, Editor

ON THE TRAIL OF LIVINGSTONE

By MISS RAY HUFFMAN, R. N.

A Vacation Experience

September First found the editor bidding farewell to friends at Brackenhurst where she had spent three happy weeks in the highlands of Kenya. Two days later at Nairobi, we boarded a small plane whose cabin was filled with six passengers. But the trip proved to be very smooth and full of interest. Winding our way over the highlands of Kenya above the clouds was a delightful experience. Pink flamingos on a lake were beautiful.

Then over Tanganyika forests until we came to Mbeya, a little town among the mountains. We were glad to spend the afternoon and night there. The surrounding mountains were beautiful and the hotel a cozy place—especially the lounge with its huge fireplace.

The next morning we again started on our way, coming down twice for fuel. Thoughts of Livingstone's travels filled our mind as we saw the lakes he discovered. We explored Lusaka for two days while awaiting the bi-weekly express to Victoria Falls. It is a thriving copper mining city and the capital of North Rhodesia. The Jacqueranda trees were in bloom and their purple blossoms were beautiful. For thirteen hours on that train we watched the country—forest, river, veldt—and pictured Livingstone pioneering through it.

THE GREAT FALLS

Victoria Falls is about six miles from the nearest town (Livingstone) but the Victoria Falls hotel where we stayed is the center of a little village for the post office, station, curio shops and a few homes cluster around it. The hotel reputed to be the largest in Africa (certainly we would say it

covers the most ground, for only a portion of it is two-story) is about a fifteen minute walk from the Falls. We heard the Falls before we saw them. But what a sight met our eyes the next day! Words simply fail to describe it. The Eastern Cataract, the Devils' Cataract, the Main Falls, the Rainbow Falls and the numerous lesser ones were an awe-inspiring sight. We spent most of our mornings and from tea time until sunset there daily. We were frequently asked how we thought they compared with Niagara Falls. We feel they are fully as beautiful (we hesitate to say "more" beautiful, for Niagara Falls seemed so beautiful the day we were there), but we do admit that there is so much more of Victoria Falls.

Our favorite path led us through the Rain Forest for the mist from the Falls drenches the trees on the opposite bank. Ferns and wild flowers abound and we enjoyed following the winding paths through trees and ferns to the bank, to view the Falls from the various angles. Our favorite seat was a rustic bench with a grass roof shelter over it. (The natives there do not build as good a grass roof as the Nuers do). This seat furnished us a good view of the Devils' cataract and also a large portion of the Main Falls. We spent hours there each day, our crochet work in our hands and that wonderful view facing us.

MONKEYS AND BOYS

The trees were full of monkeys and they were quite tame. One day the monkeys sat on the bench with us, while some sat at our feet, all chattering away in their vernacular in reply to our questions. One day about fifty little black boy scouts appeared, in charge of several weary looking young men. Each boy was eating an orange as they came in sight of that rushing roaring mass of water, but their oranges were utterly forgotten in their excitement.

HURRYING TOURISTS

It seemed that the majority of tourists stayed from three to five days, so we soon felt like an old settler. It was so interesting to watch the tourists. Most of them looked thrilled at their first view, while some scarcely stopped long enough to give it a second glance, as they rushed on to do as much sight seeing as possible in their limited time. Most of the visitors were from South Africa, although we met two American couples who are now living in South Africa. Room No. 1 of that hotel is furnished as a chapel and each Sabbath a local Protestant pastor preaches there. The hotel is now making plans to entertain the Royal family when they visit the Falls next year.

Our twelve days were up all too quickly, but we had to return to Lusaka in time to catch our plane. Imagine our surprise when we found a couple of friends from Malakal on the train, also enroute to Nairobi by this same plane. Our first day return flight was not exactly a happy one for our seat was too near the tail of that plane but it was interesting to fly high. The second day we were fortunate in getting a middle seat as one passenger had left us.

We landed at Nairobi in a hard rain and even the customs house looked good. We now await the express train to Kampala. Dr. Tucker, an English linguist, is now at Kampala and since he has made two visits to Nasir, working on the Nuer language, we are looking forward to seeing him. If posible we hope to spend several days with a nurse friend at Fort Portal, then homeward bound to Nasir, with renewed energy and inspiration for another year of work.

HOME AGAIN

Our desire of several years past has been accomplished, and we are returning to Nasir with wonderful memories of the beauty that God has wrought in nature along the banks of the Zambesi.

THE SUDAN PRESBYTERIAL

By MISS MARY E. COIE
Wad Medani, The Egyptian Sudan

The sixth annual meeting of the presbyterial of the missionary societies of the Sudan was held in Khartoum North, Sept. 9 and 10. There was a good attendance at all sessions, and each of the eleven societies had a representative.

The meetings were held in the Rose Harden Chapel of the Girls' Boarding School. The theme of the meetings was The Bible and The Church, the Individual Believer and the Unbeliever. The meeting was opened by the president Elizabeth Gubara with Mrs. Berta Jacoub as secretary. Elizabeth Gubara came to our Girls Boarding School as a wee Sudani girl, grew up, confessed her faith in Christ, was baptized and has been for many years a teacher in the school and housemother in one of the houses in the boarding department. Mrs. Bertha Jacoub was reared in a Coptic home, came to our Christian Training School for Christian workers, was the first graduate Bible woman and served for a number of years during which she opened work among women in Wad Medani her home town, and then married a Coptic young man. As secretary Mrs. Jacoub gave a brief and comprehensive report of last year's presbyterial.

This was followed by the learning of the Presbyterial song, "Christ, My Rock," led by a special choir of teachers and Bible women.

The Thank Offering program with its little pageant and its large offering was heartening. The offering $350 was double that taken at the first Thank Offering six years ago. This offering all given to work in Ethiopia, South Sudan and to evangelistic work in the North Sudan.

The address of the afternoon on the Bible and the Church was given by our Khartoum church pastor, Rev. Girgis Habil. He pointed out the im-

Khartoum — A modern city in the Anglo-Egyptian Sudan
Across the Blue Nile to the North is Khartoum North — Across the White Nine to the West is Omdurman. We have schools and churches in the three cities.

portance of the Bible as it was *water* for infilling, *food* for growth, *milk* for the young, *light* for guidance, a *sword* for defense, and *fire* to cleanse and warm.

The Saturday forenoon was given over largely to the business session, the hearing of reports and election of officers. One of these reports, that of the Efficiency Secretary brought forth a lively but worthwhile discussion on the subject of tithing. Two years ago in connection with a discussion on the Ten Points of Efficiency required to receive the banner it was voted to do away with the point in tithing as impracticable. The group this year raised the question as to whether the meeting two years ago had been correct in its decision and forthwith the discussion. All seemed agreed that a member of the missionary society should be a tither but the side of the opposition was presented by two members. One is a former Bible woman married to a Coptic Christian and is a firm believer in the tithe but she presented the difficulty of those members who though they themselves believe in tithing cannot follow their own desire because their husbands do not agree to it. She was supported by a Bible woman who though a graduate of the Christian Training School is herself a member of the Coptic Church. Another facet of the subject was presented by the wife of one of our pastors. She and her husband are tithers but apparently had divided their tithe among a number of objects. She brought forth the thought that all the tithe should be given directly to the church and other monies paid were offerings to the Lord over and above. As a result of the discussion it was voted that the members of this presbyterial go on record as of the opinion that all members of the missionary society should be tithers and that tithing be returned as a point of efficiency. The Banner of Efficiency this year was given to the Junior Missionary Society of Khartoum North as they were one of two societies to hand in a written report to the presbyterial.

The address of the morning was given by Miss M. M. McClellan, principal of the Girls Boarding School, who spoke on the Bible and the Individual Believer. She showed from the Bible how the Bible was necessary for the salvation and growth of the believer. She closed her talk by asking seven of the members of the High School Missionary Society to give from memory some Bible verses on this subject which they had committed in the Daily Vacation Bible School during the school holiday.

The address of the afternoon was given by Miss Rena Ibrahim one of our Bible women at Wad Medani on the Bible and the Unbeliever. She dwelt on the thought that we must give all a chance to hear the message of salvation and reinforce our message by our characters as well as our words.

One of the highlights of the presbyterial was the installation of the new officers at a candle lighting service conducted by Miss Una Coie. The thirteen new officers formed a semi-circle in front of the audience. Verses from the Bible pointing to Christ the Light were read as a candle in the hand of each new officer was lighted in turn.

The meeting closed with the singing of the presbyterial song.

The entertainment committee under the leadership of a former Boarding School girl who is now a teacher, assisted by some of the other teachers and Bible women and older school girls covered themselves with glory in the quiet and efficient way they served tea and lunch to fifty guests.

As the sixth annual presbyterial came to a close our thoughts turned back to the five years which had passed to not if possible any evidence of achievement or advance over the years. It gives satisfaction to record advance along several lines. Six years ago the president and most

of the chairmen of committees were from the foreign members of the societies and every detail of the program and the work of the native committee members had to be gone over in detail before the meeting and those who had any part carefully coached. This year the president secretary, other officers, and committee chairman were from the native members.

In 1940 during the discussion about the division of the Thank Offering it was constantly necessary to keep reminding the meeting that their motto was "Others" not ourselves, and that it is for others that our offerings were given. This year the same discussions brought forth the suggestions that any local object could be taken care of by the local society and what was left over from the contingent fund after the general expenses were paid.

In the first year the *two piaster* (10c) assessment for the contingent fund was not favorably received by all but in 1946 the *ten piaster* (50c) fee was not questioned.

To be sure many things have not advanced or need to revised and worked over to suit best the needs of our societies in the Sudan, we give thanks to Him who has led and guided us in the past and is leading and training a corps of native leaders among the women of our Sudan church, to whom we can safely look for leadership in the future.

Egypt

MRS. W. B. JAMISON, Editor, Tanta, Egypt

HAPPY DAYS IN FOWLER CHILDRENS HOME

By MISS JANE C. SMITH, R.N.
Cairo, Egypt

IT is most gratifying that as the monthly memo comes from the treasurer of the Mission in Alexandria, that there are items of gifts from friends of our children.

It brings joy to our hearts to know we are remembered so kindly from time to time. It would be a great pleasure if our friends could just pass by and make us a short visit to see what our children are doing in the Home and in school.

All of us had a happy time at Christmas vacation for two weeks, centering largely about the Eastern Christmas, which is January 7.

For the last three years a beautiful gift of food has come to us from "A Silent Friend," which consists of chicken, macaroni, cheese, meat, fruit, candy and nuts. A note comes asking that this food be used on December 25.

Some of the Older Girls in Fowler Home, Cairo, Egypt. The tall girl in the back row is Nurse Gamer, who is Miss Smith's assistant in the Clinic.

During the holidays we had several lovely experiences. On December 26 we all were taken to the Oriental Club where the "Helping Hand Society" gave a nice tea and after that some entertainment. Each child was sent home with a pair of sandles, a pair of socks, a sweater, soap and a package of rice.

Another day twenty of the girls were taken to the Egyptian Young Women's Christian Association for a party. Since we had to use the trams, which are so crowded, we thought best to leave the wee ones at home; however they were not forgotten but received sweets sent to them by the hostesses.

The last party was when the Christian Endeavor Society brought a bus and took us all to the "Zoo" in the morning, after which we had a picnic dinner in a nice garden just near. Here we played games for a time, then had a nice tea before we returned home at 5:30. More than 20 soldier boys in uniform and some women in uniform were with us. It was a lovely day and the children came home very tired but very happy.

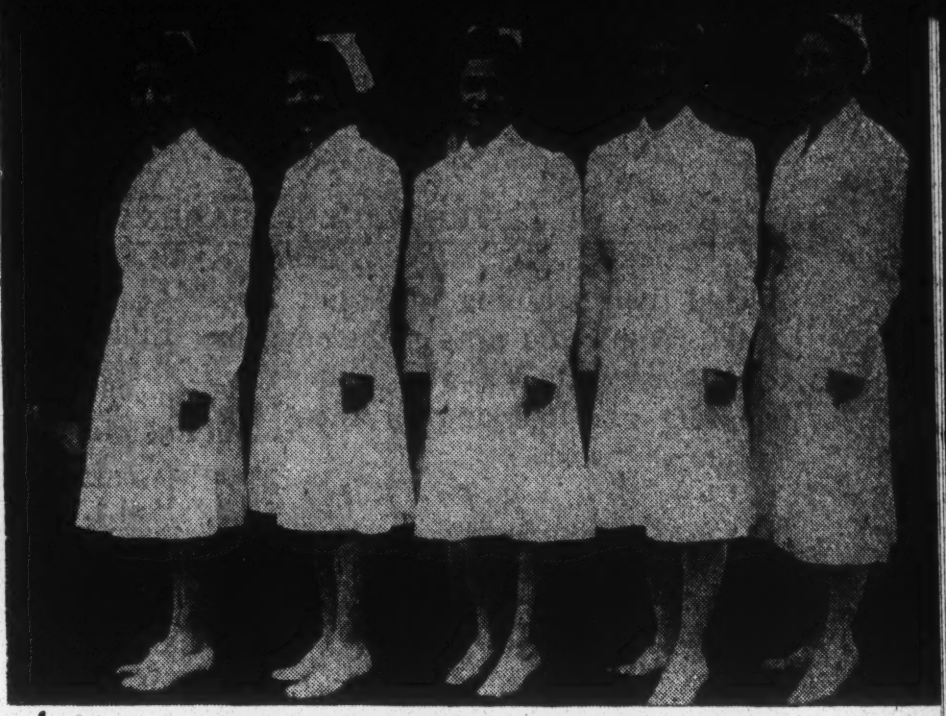
Since my return to the Fowler Children's Home the past year I have come to realize anew what a useful piece of work this is, both for the help it brings to the children who are needy and also as an avenue of service for Egyptians and others. Not long ago a woman brought twenty yards of cloth for dresses for the girls, as a gift in memory of her daughter, who had died some time before. Another woman brought cakes in memory of her husband. A man in the church brought his small son with a gift of one pound on the child's second birthday. A gift of one pound comes regularly from one who signs his note "R.G.", which is all that we know about him.

May all these friends known and unknown be blessed and rewarded by Him who said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Editor's Note:

The above is a copy of a letter sent in appreciation of a gift. At the Hanover (Second Synod) young people's conference according to their custom a cup was placed on each table for little thank offerings to be given to some chosen missionary project. The Editor was asked to suggest something out of the ordinary and in response told the story of the founding of Fowler Home for Children in Cairo; of the dear old Quaker couple who, while visiting Egypt, were pained and distressed to see the multitudes of neglected children on the streets, and who offered their small fortune—which was a very small one indeed, to help establish a home for orphans. She told also of the way friends in Egypt and America had provided for the needs of the children, how God had rewarded the mothers-in-charge when at times there was not a single bit of food for the next meal and had sent food in an unexpected way, by the hand of some unexpected friend who did not even know he was "God's Raven."

The boys and girls, sitting at the bountiful tables three times a day, dropped into the cups nickels, dimes and quarters that they had meant to spend on cantly and ice cream and they sent the splendid sum of one-hundred dollars and sixty cents to the Fowler Children's Home.



The Graduating Class Nurses' Training School, Assiut Hospital, Assiut, Egypt. Miss Esther, first to left and Miss Aziza the third, will remain in the hospital for further experience and help on the staff. The second from left, Miss Miriam, was our Bible woman for a number of years—has now completed her training and is to be school nurse at Girls' College, Cairo. She is a sister of Dr. Butros Abd-el-Melik who is a professor in the Theological Seminary. Miss Linda, next to Miss Hill is our first nurse to work in the Assiut Orphanage.

Miss Nellie B. Hill, R.N., is the Superintendent of the Assiut Hospital Training School, Assiut, Egypt.

A GLAD DAY

Any nurse will tell you that two unforgetable days in her training were the day she first donned her nurse's cap and the day when her diploma was placed in her hand. A recent letter from Assiut, Egypt, brought me pictures of these events in the life of twelve Egyptian young women and I want to share them with you.

In January 1946 eight young women successfully completed their preliminary period of training. One of the students wrote just before the great day: "Miss Hill said we'll get our caps on Tuesday. You can imagine how excited we all are for this occasion." Miss Nellie Hill, superintendent of nurses at Assiut, Hospital, invited the missionaries who were in Assiut attending the annual meeting of the Egypt Mission Association to be present for the "capping service." I am sure it was an impressive sight to see these fine, happy, brightfaced young women receive their caps and lighted candles from Miss Hill. The lighted candles symbolic of the light they will bring into the life of thousands in Egypt—the light of comfort and healing to bodies and souls.

In May, 1946, a class of four received diplomas, having completed their three years of Nurses' Training. I was in Assiut when these young women started their training. That day in May looked far away then. As they struggled with anatomy, pharmacology and all the rest of those difficult studies a nurse must learn, when it was impossible to get the beds made to please the head nurses and getting medicines ready was such a task, it seemed that May 1946 would never come. But now those diplomas are in their hands and no longer angels in blue but angels in white they go about their ministry of comfort and healing.

More than fifty nurses have com-

The class with their new caps and candles, Nurses' Training School, Assiut Hospital, Assiut, Egypt. Left to right: The Misses Tessie, Laura, Isis, Samia, Aman, Mary, Monica, Sanceya and Miss Nellie Hill, R. N., Superintendent.

pleted their training in Assiut Hospital. Won't you pray right now for each one that she may bring joy, comfort and blessing to those for whom she works?

Fay Ralph Reed

THE OUTREACH OF PRESSLY MEMORIAL INSTITUTE

By MISS ANNA B. CRISWELL, L.L.D.
Assiut, Egypt

One of the privileges of a returning missionary is to get a fresh view of the work and make a new evaluation of the results. It was my privilege after returning from furlough to visit three schools where P.M.I. girls are at work. The first was the large Khyatt School where nearly 500 girls of Assiut are being trained. They come largely from our two Protestant churches. The older girls attend the morning service in the First Church and each year a number unite with the church. In this school nine P.M.I. graduates are at work and the head master testified to their efficient teaching. How thankful we are that our Teacher Training Department could prepare such workers. Alas this work had to be discontinued during the war and no more teachers are available. Mr. Awad said, "We are in desperate need of more teachers. Unless we can train more Christian teachers soon our schools will be lost."

The second school visited is in the heart of the old city where the streets swarm with neglected children. For many years a free school has been carried on for these children. An old P.M.I. graduate finances the school and a more recent graduate is the head teacher. The benches in the two school rooms were packed with children. Every face was clean and every head neatly combed. One little tot recited an Arabic poem and others recited Bible verses. The influence of the P.M.I. was being passed on to the needy homes and children of that neighborhood.

Just near our school another P.M.I. girl is at work among the same class of children, children too poor to pay school fees but eager to learn. This school, too, is supervised and financed by an old P.M.I. graduate and her family. Here the children get training in sewing and cooking as well as in text book knowledge. Each day a big girl is detained to cook a kettle of food for the whole school. The girls come at noon to get a big helping and a generous piece of bread which is often the only meal they have for the day. This P.M.I. teacher did not have the advantage of special training but when we re-open our teacher training work we hope to give her the help she needs.

The P.M.I. is keeping steadily on and one sees evidence on every hand of the good work our old girls are doing. About 125 of the alumnae gathered at the P.M.I. just after I came and it was a pleasure to see them. They are not only teaching in other schools in Assiut but they are wives of pastors here, at the head of the Y.M. work, helping in nearby village schools, and giving valuable assistance in helping fight an epidemic of relapsing fever and distributing food and clothing to the poor. Just yesterday we attended the wedding of one of them held in the Second Church. The bride has been very active in the Temperance work and she will establish a real Christian home. At a recent meeting of the Frances Willard circle the girls gave her a nice farewell party.

A missionary is often tempted to grow discouraged because of the paucity of results from day to day. But such glimpses as these bring reassurance of the fact that "they who sow in tears shall reap in joy."

India

Training Women for Evangelistic Work In India

By MISS MARIAN PETERSON, M.R.C.

Foreigners wishing to present a new message and a new way of life to a strange people have always had to depend, to a certain extent at least, on indigenous helpers who could interpret that message to their own people in a way that would be intelligible to them. Hence, almost from the beginning of mission work in India, missionaries have employed Indian Christians as evangelists and Bible Women. And now, after more than a century of such work, it has become increasingly evident that the task of evangelizing India can never be accomplished by a mere handful of missionaries; nor indeed should it be, for it is pre-eminently the task of the Church, and particularly of the Indian Church.

Chapter VII of this year's mission study book, "India at the Threshold," has a section on "Training for the Ministry," and that is tremendously important. But the real key to India's heart is through her homes; and most of those homes, where the women and children live, are not open to men. They must be reached through women as carefully trained and skilled for their work as men are for the ministry.

In the early years of mission work there were few, if any, such women available, and so it became necessary to use anyone who was willing to give her time for such work. Frequently the women who were available were widows with little or no education, but who needed to earn a livelihood. Needless to say, the results were not always satisfactory. And yet, even from such unpromising material, have come scores of women who have done amazingly good work.

Many of our finest Bible women have been themselves converts from among the caste Hindus or the Mohammedans, or have been the daughters of such converts. Outstanding among those of our United Presbyterian Mission have been such women as Mrs. Jia Lal, better known as Raj Kumari, who was formerly a Brahmin widow, Miss Alice Bashir-ud-Dir, daughter of a

Miss Ruth stood highest in the first graduating class of the Training School

Mohammedan convert, Mrs. Williams of Abbotabad, Mrs. Sabar Masih of Sargoda, and Mrs. Mary Samuel of Rawalpindi. All of these women have been deeply taught of the Spirit. Other women have given up the teaching profession to do evangelistic work. But for the most part, our Bible Women have had little formal training for the par-

ticular type of work they were seeking to do.

In other parts of India there have been a few Bible training schools for women, sometimes in connection with a normal school or with a theological seminary. But in the whole area represented by the North West India Christian Council, including Punjab, Sindh, and Kashmir, there was none at all. Then in 1939 a small school was opened at Rawalpindi, under the United Presbyterian Mission. This school offers a two-year course, which includes, besides the Bible classes themselves, courses in comparative religions, church history, practice teaching, practical work, etc. It aims to prepare girls not only for professional work but for voluntary work as well. Although this school was primarily for girls of the United Presbyterian mission, it soon numbered among its students, girls from other missions as well.

The National Christian Council Survey Committee on Theological Education, in their interim report, recommended that theological and Bible schools, wherever possible, be made union institutions. While a number of theological schools have followed this recommendation, there is no record of their being, as yet, any such union school for girls.

Literacy In Pasrur and Badomali Districts

By MISS LAURA MacLACHLAN
Badomali, India

BEGINNING

For years there has been scattered work in Adult Literacy throughout our districts by Mission school teachers, self-support pastors, and their wives. While visiting such work, I was thrilled to see how quickly an Indian can learn to read if he is interested. In 1944, we had nearly 200 readers who could read Gospel portions and nearly twice that many who were in various stages of accomplishment.

FINDING A TEACHER

We were in the midst of the war years and the properly qualified man to act both as a teacher and organizer of Adult Literacy was not to be found. The Mission had granted us sufficient funds for the purpose; however, this provision was withable. We continued to pray about it privately, for Christians were becoming more insistent for instruction. Finally one day when we were in camp, a middle-aged man, a trained and experienced teacher in one of our schools, presented himself for a trial. He did not know of our prayers. It so happened that while in Normal Schools he had also received training in this branch of Adult Literacy. Not only that, but he had a vision for this work. He begged us to try him, which we happily consented to do. In his village, he taught a woman how to read in 18 days. I could not believe this; therefore, I went to examine the woman whom I found very ill. Even so, she could read from Mark's Gospel slowly, of course; sometimes she hesitated as she sounded out a word, but she could read. As sick as she was, she was thrilled about her accomplishment.

QUALIFICATION FOR A DIRECTOR OF ADULT LITERACY

A man's character must be tried and true, for he must be in close contact with women and girls, as well as men. He must have teaching abilities. He should be about middle-

aged, for an older man cannot be expected to ride a bicycle the hundreds of miles necessary to direct this work in centers of from five to fifteen villages. Above all, he must be an enthusiast in his field, and have the ability to pass his own enthusiasm on to his pupils. We did engage Lal Din, who had presented himself for the work.

SUCCESS

Lal Din started work in two villages, presently enlarging it to five. After two years, he had brought nearly 200 adults to the stage of literacy. This year, he had enlarged his center with four more villages. One of these is setting the goal of having all Christians over twelve years of age literate in two years. Director Lal Din is working in Pasrur District and now the Badomali side is sending in requests for a similar provision; however, we have no properly qualified teacher. Lal Din'h salary of about $160 per year is being supplied by friends in the U.S.A. His itinerating expenses of about $50 a year I am supplying in other ways from other gifts from home.

GOVERNMENT HELP

The British government has supplied any number of primers free up to the present; however, the supply is exhausted. Due to the fact that Christian missions are the only ones carrying on this work now, we are wondering if the books will continue to be furnished free. The government has in past years encouraged Adult Literacy through its schools; however, nearly all its work has been discontinued in this line throughout the Punjab.

ADULT LITERACY RALLIES

As often as we can, we hold rallies to promote interest in Adult Literacy. We have several centers where school teachers, self-support pastors, and their wives promote this work. They receive no renumeration aside from the joy of service.

METHODS

By far the most important thing is motivation. With it we use the Direct Method of Dr. Laubach, as it is found in the *Key of Kowledge Primers*. The average student requires two and three months to finish the first primer and another simple reader. Some are then able to read Mark's Gospel. It is not at all unusual for them to learn two languages written in the same script. No one man can personally direct each student; therefore, they help one another.

WAR AS A MOTIVATION INFLUENCE

Undoubtedly, war has become a great incentive for education. Many are interested as adults in learning to read, and hundreds seek schooling for their children. This has led to

Open air school for adults at Moradabad, India. 3 lines of Urdu and 3 lines of Hindi on blackboard

some complications such as these:

Christian Father, an illiterate, bringing his letter to the shopkeeper to read: "Sir, will you please read this letter for me?"

Mohammedan Shopkeeper: "It comes from the missionary lady and she has written, 'I am sorry we have no room in school for your daughter this year. Perhaps next year we can find a place for her.' Ha, Ha. See what happens when you become Christians. First the missionaries beg you to send your children to school and when you are ready, they have no room. What foolish people you are to believe them."

Christian Father turns dejectedly away. Not only is he heart-broken over his daughter's schooling being unobtainable, but he must also endure the ridicule of non-Christian neighbors.

A SOLDIER RETURNS

Rafiq: "I have seen you and Mother and my children; but where is Sosan, my wife?" asked Rafiq.

Father: "Son, your wife died three months ago."

Rafiq: "Father, why didn't you let me know?"

Father: "You know I couldn't get permission to leave the harvest field to go to the city to have a letter written, and besides I didn't know where to send word."

Rafiq: "Father, I'm going to read and write and I'm going to send my children to school."

Depressed, Illiterate Christian Laborer: "But, Master, I did pay for that seed wheat. I remember, and you gave me this receipt. See!" He hands over a well-worn yellow slip of paper on which his thumb print is.

Master: "Ha! ha! See! I am right; here it is plainly written that you promised to pay for the wheat now. This is no receipt." Handing it over to a literate Sikh friend who looks at it.

Sikh Friend: "Yes, it is right; you must pay now as you promised."

Christian, As he hands over to the Master four well-worn bills, the last he has: "I cannot read and therefore I must pay a second time." He leaves determined that his son shall not suffer by the deceit of others in this way.

AN ADULT KINDERGARTEN CLASS

By MRS. HUGH M. MILNE
On Furlough

One summer morning as I sat in a Christian's home in a small village about a mile from the Mission compound, where I lived, I asked the women and girls, who had gathered, if they would like to have me begin teaching them to read during the weeks that I was to be at home. Eagerly each one gave me her name, making sure that she would be counted in the class. Even the mothers with babies in their arms were all smiles with the anticipation of learning to read.

Those hot summer mornings for the next eight or nine weeks as I sat in a small court yard with just enough room for my chair and for the eager learners, with a few onlookers crowding in very often, were happy times.

Lois Boyd's primer called "Khuda da Kalaam," God's Word, so called because the lessons had been prepared for beginners from the two Bible lessons, "The Two Foundations" and the story of Zaccheus, was eagerly purchased by each one of the twelve, who had given me her name. To possess a book of her own, with the thought that she might some day be able to read what was written in that book caused great excitment in the lives of those women and children.

Generally, two or three were present soon after my arrival each morning. The others would come running in as soon as they had finished their

Adult Kindergarten Class

morning's work of cleaning the barn yards and making the fuel cakes, which they plastered on the sides of the house to dry. I helped each one individually until all had gathered, at which time they were taught as a class. It was great fun for them when they could begin to play the game of recognizing words and reading sentences written on slips of card board.

I wish that the rate of progress made during the first weeks might have continued. Such joy as those women and girls did experience when they realized that they were learning to read!

Jainan and Naita, two lovable girls, had finished the primer at the end of eight weeks. Many of the class were able to follow the words in the Psalter if the numbers with which they were familiar were sung in the service on Sabbath. As often as I was at the service, I persuaded the leader to use those Psalms, which we had learned and sung after the daily reading lesson was finished. Others had read only half of the primer and still others had succeeded in reading a few pages. However, the last day shortly before I left for my vacation, when I invited them to come to our house so that each one might show my husband what she had accomplished, all were happy and proud to do their part. Words of praise and encouragement by the busy sahib, who had given two hours of his precious time to listen to them did much to please the happy crowd.

How I wish that I could say that these mothers and girls were steadily going on but the picture isn't that encouraging.

Could you or I have gone on reading if we had stopped school after attending the first grade for eight weeks, without any help in the home or even outside of the home?

True this village group was given help at short intervals but the problem of teaching adults and children who have not gone to school is not yet solved.

Sarah, our house boy's wife, living on the compound had a better chance for whenever there was a spare moment, I could slip out to hear her read and to give her some help. Sarah is a mother of three small children, who has her home to care for but she was never too busy to sit down with her copy of Mark or John to read a while if I was willing to help her.

It may be that before too long Zenith and Venice, her oldest children, now attending the Mission Day School in Gujranwala, may soon be able to give the much needed help to their ambitious little mother.

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HITHERTO . . . . HENCHFORTH

What joy to take His guiding hand,
To trust, if not to understand,
To rest through change and toil and tears.
On Him whose grand eternal years
In ever living youth are new,
And cry "He led me hitherto!"

Though days to come may often be
With burdens crowded full for me;
Though hope deferred may cast a shade
Across my spirit; undismayed
I'll meet them, one by one, for through
Such days He led me hitherto.

Margaret E. Sangster

AN UNFINISHED STORY
(Continued)

The announcement of the increase in the subscription price of *The Women's Missionary Magazine* was told in the December 1946 issue. It is, of course, a self-evident fact that no enterprise can continue long when the income becomes less than the cost of production. To meet the greatly increased cost of issuing our Magazine, it became necessary, as stated last month, to increase the subscription price from $1.00 to $1.50 a year.

Knowing how slowly money comes into our treasury, as subscriptions expire and are renewed month by month, it must be apparent to any one who stops to figure it out that we shall not realize fully on the increase until the end of 1947. In the meanwhile the monthly expenditure goes on. We tried to make plain that even the increase of fifty cents is not sufficient to meet the whole cost, but we felt we dared not ask for more.

How then can the extra expense be met? A gleam of hope came when a gift was received. A woman, a reader and friend of the Magazine, not a United Presbyterian, but a one-time short term missionary in Egypt,

gave a gift of one hundred dollars to help tide us over the critical months.

Are there not several United Presbyterian missionary women who could send a similar gift? Are there not many who could send smaller gifts?

Another way to help is to secure more subscriptions. Are there not many, many women who could look over their societies and their congregations and note the great number of members who are not readers and make an investment of ten dollars or five dollars or even one dollar and fifty cents to put the Magazine in a number of homes? If the Girls in the "Circle" do not have access to the Magazine, many might follow the example of one woman and place a Magazine in the home of every Circle Girl.

Often in making inquiry about a society, an optimistic reply will be, "I think practically all our women are subscribers." The story the figures tell in the Statistical Report is, that a little less than one-half of the members of Women's Missionary Societies and only one-fourth of members of the Young Women's Societies are subscribers to *The Women's Missionary Magazine.*

Granted that "the girls read their mothers' Magazines", there are still some thousands of the members of societies, who never see the news from our fields nor the messages from the Board members from month to month.

There are approximately 60,000 women and girls in the United Presbyterian Church who are in no way connected with either of the missionary societies who are having no part whatsoever in the missionary program of the church. They would be interested and they would cooperate IF THEY ONLY KNEW!

New readers will be an asset to the work of The Women's General Missionary Society and to the program of the whole church.

Let us make 1947 a year of growth in NEW READERS!

(To be continued)

TO THE JOY OF THE BOOK-HUNGRY

Do you remember the answer with which a Chinese woman startled her illiterate husband—that the thing she wanted above all in the world was *a book?* Well, that's the longing of hundreds upon hundreds of women and young folk around our globe today. "A book!", or better, "a magazine", for magazines come every month, with fascinating new material.

It is the women who meet on the World Day of Prayer who begin to answer that longing. They pray, and they also give. For thirty years the gifts from this Day have made possible *The Woman's Messenger* and *Happy Childhood* and the *Youth Magazine* for China; *The Treasure Chest* in eight language editions for the young folk in India; *El Taliba* for the girls of Egypt; *Listen* for African families; *La Antorcha Misionera* and *El Guia del Hogar* and *Gente Nueva* for Latin Americans.

But there is more to the story. Christian books, health pamphlets, helps for homemakers, Bible pictures, and much more, go to Japan, Burma, Korea, the Philippines, the Near East and Europe.

Thus women and children in 17 countries and language areas, speaking 30 languages, are having their longing satisfied with vital Christian literature. Countless other individuals and many other countries begin to ask. So when you make your offering on February 21st, the World Day of Prayer, hold in your heart all the work of your Committee on Christian Literature for Women and Children in Mission Fields, rejoicing in the power of the Christian publications which you by that means provide.

A GREAT AFRICAN MISSIONARY CONFERENCE

An eventful interdenominational missionary conference was held in July, in Leopoldville, Belgian Congo. The conference was held in army barracks, which had been used by United States soldiers. The hostess committee secured a former army cook, local people helped to provide blankets, dishes, cots and food supplies. There were 183 official delegates, white, of different nationalities and native African ministers and leaders. Many visitors were in attendance during the 12 days.

One memorable day was the African community mass meeting on a Sabbath when according to the police-estimated attendance there were between 9,000 and 12,000 Africans. They came from different areas attired in colorful costumes and head-dress. A great contrast was a group of students with black ties on their white shirts—educated young men who sang with beautiful harmony, "Were you there when they crucified my Lord" and other spirituals which are loved by the whole church.

We shall be hearing more of this really epoch-making conference in Africa when the Christians from the whole West African area came together to plan for the krowing and expanding church.

HONOR ROLL

(Continued from December Magazine)

DELEGATES TO THE 1947 W. G. M. S. Convention

To meet in Monmouth, Illinois—June 10-13, 1947

	PRESBYTERIAL	*DATE RECEIVED*	*SECRETARY REPORTING*
7.	Uncompahgre	November 1, 1946	Mrs. Charles Lambert
8.	Ohio Northwestern	November 8, 1946	Mrs. S. E. Scott
9.	Big Spring	November 15, 1946	Margaret D. Sturgeon
10.	Butler	November 18, 1946	Mrs. Hugh Fergus
11.	Caledonia	November 25, 1946	Mrs. Harold S. Fisher
12.	Cleveland	November 26, 1946	Mrs. H. T. Borton

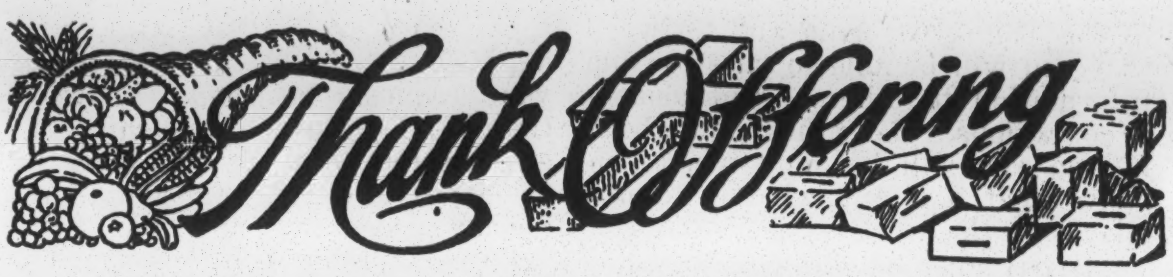
A RALLY—MONONGAHELA PRESBYTERIAL

One hundred and eight young women and girls gathered in the attractively decorated dining room of the Wallace Memorial Church in Greentree for the fall rally November first. A delicious dinner was served by the Missionary ladies of the hostess church.

In the spirit of football the rally was called a "Kick-Off" for the Year's program. Sally Stewart, our capable cheer leader did a beautiful job of getting the group acquainted with one another, and putting them in the proper spirit for the program. Brief talks were given on "Goal Posts," "Team Work" and "The Forward Pass." The devotional theme was Loyalty.

The climax of the evening was the "Touchdown," an address by Miss Hazel Anderson. She spoke on the needs of Egypt and illustrated these by her own experiences in mission work in that country. It was both inspiring and challenging to everyone present.

Mrs. A. K. Stewart,
Y. W. Secretary, Correspondent



Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

CONSTANT THANKFULNESS

The In-gathering Services for 1946 are now over and the reports are coming in. One of the first reports received comes from the Sudan. At a meeting of Sudan Presbyterial in the spring the Thank Offering was received and amounted to $350.00, which is a 20 per cent increase over last year and 100 per cent increase over that taken at the first presbyterial six years ago. The following distribution was made: 20 pounds to work among women and girls in the South Sudan, 20 pounds to evangelistic work at Kareima in the North Sudan and the remainder for school work in Ethiopia. One feature of the afternoon program was a concise history of the Thank Offering from the first time it was given before the organization of the presbyterial. This closed with a short play by the Junior Society of Khartoum North which depicted the distress of a little flower girl because she had no money to give. After a number of ways had been suggested to her she finally decided to sell her flowers at a corner where there was a meeting. She then distributed her flowers among those in the audience as a collection was taken to be added to the Thank Offering. We are glad to have this report from the Sudan.

Now that the actual Thank Offering season is over we hope no Thank Offering Secretary will say, "My work is over for another year," for she should start immediately to work for the 1947 Thank Offering. You may say, "What can I do so long before the gathering of the Thank Offering?" Here are a few suggestions we hope will be helpful.

FIRST. Get out those *Little Blue Boxes* entrusted to your care and see that each member of your society has one. Let us make 1947 a record year in the use of these boxes. Interesting reports have come to us from those who have used them. One woman who felt she had little to give for the work of the Kingdom was so faithful in putting her coins of thankfulness into her *Little Blue Box,* that when the time came to open it she found she had almost twenty-five dollars, and her heart rejoiced to think of the good work it would accomplish. Another report comes from a mother in a home, who had two *Little Blue Boxes* and placed them in conspicuous places in the living room and dining room and all the members of the family dropped coins into them. At the time of the In-gathering there was enough to make her mother a Life Member and some for the regular Thank Offering. We are sure these stories could be duplicated many times if we were all *Little Blue Box* conscious. Will you as Thank Offering Secretary do all you can to place a box in the home of each member of your society. The following verse emphasizes the importance of this *Little Blue Box.*

"Then I set it out in a prominent place
Where daily observe it I must,
And daily with coin and daily with prayer,
I faithfully kept my trust."

SECOND. Be sure you are so familiar with the facts and history

of the Thank Offering and its work that you will be able to pass on this information to others. Enthusiasm is contagious. Be enthusiastic about it, and you will be, only when you know what it is and what it accomplishes in the work of the W.G.M.S.

THIRD. Do not fail to avail yourself of material and information which may be used at each meeting throughout the year. Do not be afraid to repeat some of the facts over again from time to time, for if your society is growing there will be new members who will not know about the Thank Offering. Use the leaflets, "History of the Thank Offering," "Questions and Answers on the Thank Offering," "The Thank Offering, What it is and What it does," and others, which may be had for the postage. They are for your help, be sure to send for what you need. Another suggestion we might make would be the use of the Pageant, "Lest We Forget," which was produced by the Y.W.M.S. of the Pleasant Grove Church, Youngstown, Ohio. It may be used as separate scenes at the monthly meetings and produced as a whole at the Thank Offering meeting. Of the work done in preparation for this pageant the Secretary writes: "The enthusiasm during production was definitely increased because this was a part of them. It was also an added incentive for an increased Thank Offering, for they were very conscious through this pageant of their blessings. This and other pageants in leaflet form may be had from the Thank Offering Department, 905 Publication Building, Price 10 cents. Or better still produce your own, and if you do we would be glad to hear from you and receive a copy for review. If there is any information or help which the General Secretary can give you, do not hesitate to write her.

FOURTH. Remember, Prayer is a very real part of our thanksgiving and is the channel of power in all our effort. In Paul's letter to the Philippians we read: "By prayer and supplication with thanksgiving let your requests be made known to God," and again "I thank my God in all remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the Gospel from the first day until now." Or we read in the little letter to Philemon, "I thank my God always when I remember you in my prayer, . . . I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ." Certainly this is the noblest type of prayer, that which is offered for others, and this is the type we, as Christians, should be striving to attain. If we know, we will give, if we give, we will pray. The following verse from a Norwegian novel, *The Wind from the Mountains* is suggestive for our prayer thought.

"Our human thoughts and works are not so mighty
That they can cut a path to God unblessed,
And so from Him the gift of prayer is sent us
To hallow both our labor and our quest.
Over life and death and starlit spaces,
The highroad runs, that at His word was laid,
And reaches him across the desert places;
By prayer it is our pilgrimage is made."

It is probably true with the Thank Offering as sometimes seems to be the case in our annual observance of Thanksgiving, that our expressions of gratitude are confined to a certain day or season and then largely forgotten throughout the remainder of the year. This of course ought not to be for God's good gifts are constantly being showered upon us and our grateful appreciation should as constantly flow back to Him, who is the giver of every good and perfect gift. The words of an old poem come

to mind which are just as pertinent to the gathering of our Thank Offering as to our giving of thanks at the Thanksgiving season:

"Pause we a space for a day of Thanksgiving
Can we in one day our gratitude tell?
Why just be thankful for one day only
Why not be thankful tomorrow as well?
"Thankful we are for the dear ones who love us,
Thankful for each thing that maketh life sweet,
Thankful that God's boundless blue is above us,
Thankful that God's earth is under our feet,
So we mistake if in one day alone
We vainly attempt all our blessings to tell;
Why just be thankful one day or week only
Let us be thankful all next week as well.
"Why should we circumscribe thankful confession
To the scant space of a week, month or year?
No inventory of worldly possessions
Lists half the blessing that maketh life dear.
Health, strength, and happiness, joy in life's living,
Husbands and friends, forsooth children and wives,
Too great's the number for one day's Thanksgiving
Let us be thankful each day of our lives."

As the New Year opens every day will bring reasons for thankfulness. Why not keep the *Little Blue Box* in a prominent place and throughout the year as reasons for thankfulness arise drop gifts therein as a constant expression of gratitude.

LIFE DIRECTORS
$300.00 *Each*
December 15, 1946

3. Mrs. John McKelvie, Pittsburgh, Pa. By her husband.
4. Mrs. W. E. Minteer, Ellwood City, Pa. By members of the Women's Missionary Society of Ellwood City Church.
5. Lottie Mitchell, In Memoriam. By members of the Margaret Anderson Missionary Society of South U. P. Church, Youngstown, Ohio.
6. Mrs. James D. Brown, Youngstown, Ohio. By Dr. James D. Brown.
7. Mrs. Earl M. Blair, Youngstown, Ohio. By members of the Ann Montgomery Missionary Society of Pleasant Grove Church.
9. Mrs. W. C. Christy, Gujranwala, India. By members of the Women's Missionary Society *and of the Women's Evening Missionary Society* of Crafton Heights U. P. Church, Crafton, Pa.
10. Mrs. Beulah G. Ferguson, Pittsburgh, Pa. By her husband.
11. Bertha Demski, Woodville, Pa. By the Rev. and Mrs. C. R. Ramsey, in honor and appreciation of twenty-four years of faithful work in the Woodville congregation.
12. Mr.s Ella C. Reed, Carnegie, Pa. By her daughters, Myrtle and Ethel.
13. Mrs. William M. Nichol, North Braddock, Pa. By members of the Women's Missionary Society of the First U. P. Church of Braddock.

SENIOR LIFE MEMBERSHIPS
$25.00 *Each*
From November 1, 1946 to *December* 15, 1946

76. Ellen MacVicar, Watertown, Mass. By members of the Anna E. Stoddard Missionary Society of the Boston United Presbyterian Church.
77. Mrs. Edward Fearing, Quincy, Mass. By the Golden Circle.
78. Mrs. Laughlin, MacLean. Quincy, Mass. By the Golden Circle.
79. Mrs. Clarence Taylor, Quincy, Mass. By the Women's Missionary Society.
80. Mrs. W. T. Donaldson, Allison Park, Pa. By her husband.
81. Mrs. Mary Cordes, Washburn, Ill. By the Missionary Aid Society.
82. Mrs. Virgil Nichol, Monmouth, Ill. By friends in the W. F. M. S.
83. Mrs. J. T. Young, Monmouth, Ill. By friends in the W. F. M. S.
84. Mrs. J. S. Cleland, Monmouth, Ill. By friends in the W. F. M. S.
85. Mrs. David Weber, Lincoln, Nebr.
86. Mrs. Nelson Warner, Lincoln, Nebr.
87. Anna Brown, College Corner, Ohio. By Mrs. Roy Wright.
88. Mrs. Gertie Gilmore, College Corner, Ohio. By her son, Faye Gilmore.
89. Mrs. Arthur Pinkerton, College Corner, Ohio. By her daughter, Mrs. Faye Gilmore.

90. Elizabeth Johnston, East Liverpool, Ohio. By her sister, Mrs. Tom Laughlin.
91. Mrs. Roy Bowley, Le Claire, Iowa. By her husband.
92. Mrs. Fred McConnell, Le Clairs, Iowa. By the Women's Missionary Society, Le Claire Prairie Church.
93 Mrs. John Speer, Le Claire, Iowa. By her daughter, Mrs. Earl Benson.
94. Mrs. T. H. Barnes, Crawfordsville, Iowa. By her husband.
95. Mrs. Jean Carmean, Lyndhurst, N. J. By Mrs. Alice Aldridge.
96. Mrs. J. Earl Bath, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.
97. Anna Laney, Indiana, Pa. By Belle Simpson.
98. Mrs. J. Lee Mauk, Indiana. Pa. By Mr. and Mrs. Robert M. Fisher.
99. Mrs. Martha C. Brunner, In Memoriam. By her daughter, Claire E. Brunner, Turtle Creek, Pa.
100. Mrs. Evelyn Treber Gillis, Turtle Creek, Pa. By her aunt, Mrs. Rebecca O. Carlisle.
101. Mrs. Della Jamison, Turtle Creek, Pa. By the Women's Missionary Society of Bethel, Allegheny.
102. Mrs. Helen Root, Akron, Ohio. By the Dora B. Whitely Missionary Society of First U. P. Church.
103. Mrs. Ruth Huston, Akron, Ohio. By the Dora B. Whitely Missionary Society of First U. P. Church.
104. Mrs. Mildred Wolfe, Akron, Ohio. By the Dora B. Whitely Missionary Society of First U. P. Church.
105. Mrs. Freda Mott, Akron, Ohio. By the Dora B. Whitely Missionary Society of First U. P. Church.
106. Mrs. Mabel Davis, Akron, Ohio. By the Dora B. Whitely Missionary Society of First U. P. Church.
107. Mrs. Hannah Smith, Parma, Ohio. By the Margaret Gordon Missionary Society of Brooklyn Church, Cleveland.
108. Virginia Lee Synder, Akron, Ohio. By her parents, Mr, and Mrs. F. M. Snyder.
109. Mrs. J. Charles Paul, Pittsburgh, Pa.
110. Mrs. Dorothy Gauger Borkovich, Pittsburgh, Pa.
111. Hazel Campbell Michael, Russelton, Pa. By The Sunshine friends.
112. Mrs. Edna M. Fryer, Cheswick, Pa. By The Sunshine friends.
113. Mrs. Donald Richards, Pittsburgh, Pa. By the Women's Missionary Society of 7th Church, N. S.
114. Margaret B. Dresser, Arlington, Mass. By Mrs. Marvin L. Derby.
115. Margaret Gaw, Somerville, Mass.
116. Mrs. Ella Nimon, Buffalo, N. Y. By the W. M. S., South Park Church.
117. Mrs. W. J. Hoskyns, Kenmore, N. Y. By her sons, Billy Roy and Leslie Laing.
118. Mrs. James Hartline, Hammond, Indiana. By the Missionary Society.
119. Mrs. C. E. Pauly, Aurora, Illinois. By the Sallie Dickey Society.
120. Mrs. John A. Kenner, Aurora, Illinois. By Mrs. Mervin Koppert.
121. Anna A. Schroader, Pittsburgh, Pa. By Mrs. Frank Shaffer.
122. Mrs. E. W. Glecker, Oakmont, Pa. By Mrs. Maud H. Porter.
123. Mrs. Harry A. Walters, Pittsburgh, Pa. By R. J. Brown.
124. Mrs. C. H. Runger, Pittsburgh, Pa. By a friend.
125. Mrs. Harry Rankin, Pittsburgh, Pa. By a friend.
126. Mrs. Margaret McCown Hood, Pittsburgh, Pa. By the Twentieth Century Class, as a memorial to the late Dr. E. C. McCown.
127. Mrs. J. S. Adams, In Memoriam. By her daughter, Mrs. C. L. Cowen, Pittsburgh, Pa.
128. Mrs. Mary C. Bateman, Pittsburgh, Pa. By her daughter, Mrs. James B. Lytle.
129. Mrs. Oliver J. Negley, Pittsburgh, Pa. By her niece, Mrs. James B. Lytle.
130. May Hoburg, Pittsburgh, Pa. By two friends.
131. Mrs. Lillian Bush, Pittsburgh, Pa.
132. Virginia Sampson, Pittsburgh, Pa. By Mrs. John W. Duff.
133. Mrs. Clarence Wilson, Monmouth, Ill. By the Eva D. Huey Society of West Side U. P. Church, Monmouth.
134. Betty Carol Helsenoff, Monmouth, Ill. By the Ethel Lois Weed Circle of West Side.
135. Mrs. Ann Keyser, Des Moines, Iowa. By a friend.
136. Mrs. John Brownlee, Winterset, Iowa. By her husband.
137. Elizabeth Gray, In Memoriam. By her siter, Cora Gray.
138. Sue Gray, Albia, Iowa. By Mr. and Mrs. Ralph Moore.
139. Cora Gray. Albia, Iowa. By her sister Sue.
140. Mrs. Frank Throw, Albia Iowa. By the Berean Class.
141. Mrs. Will Harbison, Albia, Iowa. By her son Francis and the Berean Class.
142. Mrs. Paul Arthur Troy, Albia, Iowa. By the Fidelis Class.
143. Mrs. Mary E. Hamilton, Du Bois, Pa.
144. Mrs. Laura Hamilton, Huntsville, Ohio. By friends.
145. Mrs. Thomas R. Beddow, Birmingham, Mich. By friends.
146. Mrs. Maretta Love, Detroit Mich. By a friend.
147. Mrs. J. J. Schledorn, Auburn Heights, Mich. By the Missionary Society.
148. Dorothy Parker, Berkley, Mich.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

HAPPY NEW YEAR!

Arnold H. Glasgow said:—"Make it a happy new year in your work by going after some of the things worth going after—and getting them! The new year brings 365 opportunities! Each new day means a new chance for accomplishing things you have not achieved before!".

HOW A SOCIETY CAME ABOUT

The young women of the Central United Presbyterian Church of Omaha, Nebraska, under the sponsorship of Mrs. E. H. Franzen, are organizing a young women's missionary group from what was known as the Sharal Club, (Share-All), a local society not aligned with the W.G.M.S.

Invitation to the first meeting was by post card and announcement in the church bulletin which brought 5 girls to the manse for dessert on Monday night, October 1. This first meeting was get-acquainted night, and everyone told about herself and what she was doing.

It seemed that Monday night conflicted with Omaha U. sorority meetings, however, and it was decided to have the next meeting on Tuesday, October 15. The girls were reached by letter for this meeting and all the members who were at the first meeting plus three new members attended. At this second meeting, it was agreed that meetings should be held the third Tuesday of each month for a 7:30 P.M. dessert followed by devotions and a program and that the members should consist of girls between the ages of 18 and 30. The following officers were elected:—Marilyn Johnson, President; Marilyn Walker, Vice-President; Letitia Wilmot, Secretary; and Shirley Finley, Treasurer. The program for the second meeting was a question box on the Thank Offering, led by Marilyn Walker and Mrs. Franzen.

The next meeting will be held on November 19 at the home of Miss Marilyn Walker, and it is hoped that the membership will increase, that the girls will continue to enjoy the fellowship of each other, and that after the society is better organized, their contribution to the missionary field will be felt.

Marilyn Johnson, President

WHAT SHALL IT BE?

Since this is the first month in a new year, the question asked is appropriate.—It is customary to make one or more New Year's resolutions,

evidently with the hope that thus the new year will be free of some of the mistakes of the previous year. There is no assurance that such a resolution will be fulfilled. It is a good deal like making a new law,—the mere drafting of it is encouraging, but not final. It has to be put into effect, so with a resolution however sincerely made!

It *is* a good thing, if it has not been done already, to seek to be more consistent, more faithful in all duties, more of a Christian. If all the young women in our churches were keen on doing Christ's will, what a revival would come to pass! The community would be fully alive, the missionary cause would spring up into full fruitage!

Then if all the intelligent young women of the community interested especially in secular matters, were morally consistent, there would be an approach to better conditions. A recent circumstance does not give much promise that the merely secular can be counted on for consistency. We believe that a community club may be cultural, stimulating and a means of education. Such a group has many within its membership of real ability, of fine education and of refinement.

A new president came to the fore in one section of a social club. Her background is not known, but she evidently wanted to show her ingenuity, how very capable she was,—that she was good timber for the presidency! One would wonder just how she reached the decision to begin her year's work as she did. She talked with the past president, telling her how there was to be a get-together celebration held in a club room. A *bar* was to be installed. Each one would bring her own liquor! A most hilarious evening was to be enjoyed! (?). Of course it would cost five dollars apiece for the privileges of the club house? But what a wonderful evening!

The past president aghast suggested that rather might a dinner be held with some entertainment following it, but the new officer said, "Oh, that would cost much more!"

These times are crying out for young women of character and stamina, those who recognize the path of usefulness and know how to avoid that which will destroy one's usefulness utterly. We would not like to think that any of our girls who have given their allegiance to Christ and whose names are on the church roll would in any way choose the example of the careless young club president. Social drinking is a snare, a delusion, a destroyer of all that is fine and honorable. A cocktail is a wily spider!. Any one who yields to its temptation puts herself in great danger of being enmeshed in the ever present *web!* What good young woman wants such a person as a pal? What young man wants a wife who is addicted? Our Little Light-bearers and Juniors—will we have them if their mothers have no more discernment than the young club president, . . . those who think it is "elegant" to take a drink because "everybody is doing it!"

What shall it be? An abstemious, consecrated life, one devoted to that which is laying a foundation for a safe and sane world, or one that is devoted to following the *pleasures* of the *world,* regardless of where they will lead one?

The decision our girls and young women make is of great moment. Will all the members of our societies be loyal? It is all right to make New Year's resolutions. It is even better to act daily, since we live not by years, but day by day.

"What sort of a world would this be if sometimes water ran up hill and sometimes down? What if the elements did not do their work consistently? All our security depends on nature always fulfilling her contract." May not one New Year's resolution be that we shall seek to be consistent Christians?

Y. W. SPECIAL COLUMN

A ROUTINE DAY

Dear Friends:

As I started work this morning, it occurred to me that you might be interested in hearing about one of our routine days with the Bible women here in Wad Medani. As you know, I am filling in here for Miss McIntyre who has been compelled through illness to return to the U. S.

My day started at five-thirty when I heard the servant unlocking doors to open up the house. It had been a lovely cool night, even though I had slept on the screened veranda and under the mosquito net.

Although this year's flood has been so unusually high, the river is receding rapidly, leaving behind many mud holes and we are all being advised to be more careful than usual about protecting ourselves against mosquitoes.

There was just time to dress and have my devotions before breakfast was ready. After breakfast came prayers with the Bible women. Then at 7:45 we were ready to be off to our day's work. One of the Bible women was spending the week with friends, so I had to go for her and take the two Bible women to their pupils before I started with the third teacher on her round. This morning the third teacher was giving lessons in the married quarters of the soldiers of the Sudan Defence Force. Like soldiers' quarters the world over there are rows and rows of identical houses. Last year we had only two houses in this section, and they were on the edge and thus were not hard to find.

But this year we have another house which the teacher told me was in the fourth row! I had left the car beside the first house and we started walking. When we came to the fourth row, the teacher looked very dubious. A small child called out, "Go on. It's over *there!* So we went "over there" past the fifth row. Again, the teacher saw nothing familiar. Then a small boy said, "Keep on going *over there!*" . . . So we kept on "going over there" past the sixth row when another boy asked, "Shall I take you there?" Finally, in the *eighth* row we found the house for which we were looking!

The girl in this house is a bride, so she is kept at home and is not allowed to go to the home where she had taken her lessons last year. But instead, some of the girls who live near her come to her house to have their lessons. Among these is Howwa who after she had read her lesson nicely, told us that next week she would not come as her father is being transferred to another town.

The teacher said to her, "Now, Howwa, you know how to read. So do not just sit down and forget all you know. Study your lesson as you would if we were coming to you." Howwa replied, "Yes, I will and if I do not know, I'll get my *father* to help me." (That is *not* routine.)

While the teacher was teaching, various women and girls came into the room to see the new "raeesa" (meaning *me*). One of these walked in and said in Arabic, "Good morning, *Miss McIntyre.*" I replied, "Good morning" and waited to see what happened next. After looking at me a moment she asked, "Don't you know me?" I replied, "No, because I am new. I am not Miss McIntyre. She would know you."

A mother came to inquire if we would teach her ten-year old daughter. I explained that we could not as her daughter could go to school and we taught only the girls who were too old to go out. She said she would bring her to the Monday meeting to learn sewing. When I asked for the child's name, she said, "It is El Moda." This means in English, "The Fashion." I have not seen the child so do not know whether she rates the name,—"The Vogue!" or not.

Mary Coie

Girls' Circle Program

For program-study on: KEYS FOR CHRISTIAN SERVICE

Devotional: Using he Key of Understanding

By MISS EDNA BELLE STARK, Pittsburgh, Pa.

THE CHRISTIAN AND RACE

Using the Key of Understanding

Invitations: Send a valentine invitation. Perhaps six hearts could be sketched on the top of the invitation. In the middle of each, one of these six words: For God So Loved The World.

Worship Center: Have a large heart, with the Sallman Head of Christ in the Center.

Worship Service:

Prelude: For God So Loved the World—from Bible Songs No. 184
Call to Worship: (A Prayer Poem by Fanny Heaslip Lea)

"Anything, God, but hate . . . .
I have known it in my day
And the best it does is to scar your soul
And eat your heart away.
We must know more than hate
As the years go reeling on,
For the stars survive
And the spring survives . . . .
Only man denies the dawn.
God, if one prayer be mine—
Before the cloud-wrapped end...
I am sick of hate and the waste it makes—
Let me be my brother's friend."

Prayer Period—From 4, 12, 16, 21 days in Prayer Cycle, assign a particular missionary to each person present to remember in prayer. While the pianist plays softly, "For You I am Praying," each person prays earnestly for the missionary whose name she has been given.

Song No. 184 "For God So Loved the World." Everyone sing the number with books open, then have some one read "Do You" by Grace E. Uhler, taken from the Program Calendar:

"For God so loved the world, not just a few
The wise and great, the noble and the true
Or those of favored class or race of hue;
God loved the world. Do you?"

Then have everyone sing the song again from memory, with books closed.

Scripture: Matthew 23:1-12, emphasizing Matt. 23:8

Program: If possible, have as guests at the meeting an Asiatic, a Latin, a new American, and have them say a few words about themselves and the countries they represent. Or, have some of the society members review the life of Kagawa, or Madame Chiang Kai-Shek, or the book "The Monk Who Lived Again," the story of the Martin Luther of South America.

It might be interesting to have a discussion group, using material from E. Stanley Jones' "Abundant Living," discussing each of these points:

Christianity teaches that mankind is one.
"God hath made of one blood all nations"
"There is neither Jew nor Greek"
"All ye are brethren"
"The Spirit . . . made no distinction"

Biology has proven that there are undeveloped races, but not permanently inferior or superior ones; cultural differences but no biolog-

ical. Point out that we all shed the same tears, and the four types of blood are found in every race.

The basis of *Democracy* is "liberty and justice to all"

We must mean ALL, or it is hypocrisy, not democracy.

We can cease being "hide-bound" by taking these steps:

1. Cease sticking labels on whole peoples; such as, "Japanese are tricky"; "Jews are materialistic"; "Negroes are shiftless.
2. Cultivate friendships with people of another race.
3. Set out to find what can be learned from people of another race.
4. Bring people of other races into your church fellowship.
5. Identify yourself continually with the discriminated against until there is equal opportunity for all.

Close: Each person who will truly promise to try to know, understand, and love those of other races should repeat:

"I am not many, but I am one; I cannot do much, but can do something; what I can do, I ought to do; and what I ought to do, by the grace of God, I will do."

Games: 1. Have paper hearts cut in two. On one half, print the first name and on the other half, the last name of famous Asiatics, Latins, and new Americans. Mix up the broken hearts, and see if they can be correctly matched.

2. Adapt "Bird, Beast, or Fish" to Asiatic, Latin, New American."
3. Find pictures of famous Asiatics, Latins, and new Americans. Make a gallery of them, and see who can name the most correctly.

Refreshments: Carry out the valentine idea in heart-shaped molded salad, sandwiches, cookies, ice cream, or candies.

Do You Remember

MRS. G. VIRGGIN HUTCHISON
Women's Secretary

Who will serve as President of the W. G. M. S. Convention next June?
P. 663 (July-August)

Where will the 1946 Convention be held?
P. 658 (July-August

The missionary who has recently retired after wonderful service in Tanta?
P. 752 (July-August

Another fine missionary recently retired from Beni Suef?
P. 54 (September)

What two new missionaries sailed on 4 October?
P. 179 (November)

The first teacher who was chosen to benefit from the Lois Buchanan Memorial Fund?
P. 767 (July-August)

What is "The Key To Knowledge" in India?
P. 768 (July-August)

Who are the Young Women's Special Missionaries in Camden? In Burbank?
P. 36 (September)

Where is *The Mission Bell* issued?
P. 171 (November)

What faithful Indian elder was called Home in June?
P. 175 (November)

Who sang in the midst of storm on a river?
P. 119 (October)

Who are our two new missionaries appointed in September?
P. 119 (October)

Who is a real "Mother in Israel" in India?
P. 79 (October)

How did the missionary get milk when she was on the Ibis?
P. 121 (October)

How many new missionaries does our W. G. M. S. need now in foreign fields?
P. 179 (November)

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

FRENCHBURG

The days at Frenchburg Mission are very full. Several teachers have been ill, and it is always difficult to get substitute teachers. Many times it happens that the extra load has to be borne by the other staff members. We are very sorry that Miss Gladys Wright, Binghamton, N.Y., is having to ask for a leave of absence for the rest of the semester. Miss Wright teaches science, and several weeks ago was taken to the hospital with mumps. Before she was released from the hospital she developed pneumonia, and has since that time found that she is not well enough to carry on the load, so has asked for a leave for the rest of the semester. We regret that this illness has caused Miss Wright to go home, and pray that she may gain sufficient strength to take up the work again the next semester.

The hospital has been very busy all fall. We have had five major operations within the last five days, and today we have twenty-one patients—every bed occupied. Last night we had an emergency operation. The doctor who usually assists was away from home, and it so happened that Miss Glendine Lundquist R.N. on furlough from India was here and she very ably assisted Dr. Crain in this surgery. Come again Miss Lundquist!

Rev. Wiley Prugh, Dayton, Ohio, will be our speaker in our special meetings, December 2-8. He will speak at the daily chapel services and at the church in the evenings. Both adult and student prayer groups have been laying the foundation for these meetings, and we trust that the Spirit will work in the hearts of men and women, boys and girls during these days.

We wish that we could personally thank each one for the help she has given us in sending boxes to us during this fall. The demand has been great, and the callers many, but we are happy that we have had sufficient clothing to keep the store open. Please continue this good work.

REVIVAL IN EZEL

Ezel School and Ezel community have just experienced a wonderful revival. This past week Rev. Daniel C. Campbell, D.D. of our First Church, Dayton, Ohio led us in a week of evangelistic meetings and personal visitation. Each morning Dr. Campbell led the students of the school in their chapel service. For this week we all went to the church house for our chapel service, and allowed an extra half hour for the service. So well did Dr. Campbell hold his audience with the preaching of God's Word that this additional half hour was not noticed. During these chapel hours, and in personal interviews during the day, the Spirit was moved to bring over forty boys and girls to a definite decision for Christ.

Each evening we had a preaching service in the church and these meetings, too, drew large interested crowds. There, too, the working of the Spirit was evident and the results are still being felt in our community among the individuals and families thus affected. We believe no small part of the success of these meetings

Ezel School Float, which took First Prize at County School Fair

was due to the earnest prayer and personal work of some of our people. During the week preceding the meeting we held cottage prayer meetings in our homes. One of the best features of the meetings was the way the students themselves went out to lead others of their friends to Jesus.

Thank Offering Time

The Ezel Juniors presented their annual Thank Offering at a special program presented to the whole school at chapel time Thursday, November 21st, in Woods Memorial Auditoirum.. A number of friends from the community including the Editor of the Junior Missionary Magazine enjoyed the program with the Juniors. They used our Junior Secretary's "Missionary Musical" by Mrs. Elsie Wehling, Fulton. One of the nicest things about the program was the way in which many groups took part.

Dr. and Mrs. Ernest V. Clements brought our Thank Offering message on Sabbath at which time the women gathered their annual Thank Offering. He also preached for us that evening and spoke in chapel Monday morning. Mrs. Clements was kept busy, too. The women of the congregation enjoyed a tea in honor of Dr. and Mrs. Clements on Monday afternoon at the parsonage. Their visit with us was a double joy, for some of our staff served with them in the India Mission and others proudly claim to be their cousins!

Another recent visitor from India was Miss Glendine Lundquist, R. N. who was visiting Miss Laing of our faculty. While here she spoke in our chapel and met with our King's Daughters Society, who were gathering their Thank Offering, too.

Ezel Still Needs A Teacher

At present Ezel School's most urgent need is for a teacher who can take either Mathematics (including Algebra and Geometry) or Home Economics. At the beginning of school our principal, Miss Conrad, who was the only one qualified in both subjects, assumed both groups of classes thinking that we would soon find some one to relieve her. But to date we have found no one to do this. We certainly would appreciate any information our friends might send us to help meet this need.

WESTLAND MISSION

Some of our women enjoy making quilts. It is interesting to watch the making. Small pieces of various shapes and colors cut out, then sewed together to make a design, and these in turn put together to form the top of the quilt. Then the time and patience it takes to do the quilting. When it is finished, how pretty and useful it is! I cannot but think that the Lord's work is in some ways similar. There are the different types of work and the various age groups; some times each one does not seem to be so much in itself, and yet it is a part of the whole.

There are the children and our work with them in the Sabbath School, the Bible Club, and in the homes who form a definite pattern. Are we not trying to make them conform to a certain pattern—the Christian pattern which the Lord Jesus made for us? There are the older boys and girls with their own classes and organizations, and again we are working out the same pattern so that they will fit into the "quilt." Over here are the young people,—twenty-four of them in Miss Cowden's class. They meet once a month for a business meeting and social, and just now they are working on a Christmas play, the first real play they have given as a group. It seems much work, but they are going at it in the right spirit; there will be something for each one to do. This group has also served as a choir a number of times. What a help they are for special programs, and special jobs. Some of them have washed the church windows, cleaned the lighting fixtures, and painted the church basement. One of the boys is printer for our church publication, "The Mission Bell." Some are teaching in the Sabbath School. They certainly have a real place in this "quilt."

Our women have their Missionary Societies and how important they are in the working of the pattern. These women also teach in the Sabbath School, which is so important, and they are the faithful ones at the Church services and the Prayer Meetings. We had a good Thank Offering service in November with Mrs. Thomas F. Baker, of Pittsburgh, as our speaker. The offering, not all in at this writing, already amounts to seventy dollars.

We are not a regularly organized congregation, but we do have certain officers and committees to help carry on the business of the church. These men, though few in number, are helping to make the whole organization a useful unit in the work of the Kingdom.

The "quilt" would not be complete with any group missing, even if no one may be especially outstanding. We must all work together and each do his part to the best of our ability. Sometimes a thread tangles, or some piece is not put in right, and it has to come out and be put in again. There are imperfections here and there, but please don't notice them! Anyway, the making of it day by day is challenging, and very much worthwhile. There is many an interesting tale woven in the various blocks that make up the whole. It takes patience, much love, and constant prayer to make the pieces fit together, to work the various patterns into an attractive and useful quilt—the Westland Mission! God grant that it may be so in the days to come.

Dorothy E. Partington

SLOVAN, PA.

Strikes! Strikes! Strikes! First we had the miner's strike in the spring, then the American Zinc & Chemical strike and now again the miners are striking. As we were studying in Genesis 26 about Isaac the well digger it made us realize just how far America has gotten away from the ideals of Isaac and yet God blessed Isaac and in a time of famine gave him 100-fold. I wonder how long He can bless America if the men do not get back to work and look to God for

their prosperity and not to their union leaders.

I am thankful for the Christian women of the U. P. church who, by their gifts, are making it possible for us to give some Christmas gifts to the children of Slovan. We have always had a treat, but this year we shall have some gifts.

During the month I have made 25 house calls besides attending the regular services.

Mrs. R. G. Russell

HAMILTON AVE. MISSION

Another month has rolled by and we have been very busy with many church activities. The Young People's Society and the Junior Missionary Society had their Hallowe'en parties and both were very well attended.

The Women's Missionary Society and the Ladies Aid are busy with making plans for our Annual Bazaar which is to be held December 5th.

Our Sabbath School and Church Services have also been well attended during the past month. We shall have our Thank Offering a little later in the month.

I have made 11 hospital visits during the month.

Mary Cianco

WHERE CHRIST IS NEEDED

Once again, we approach the gladest, merriest and wholesomest season of the year. Christmas spirit in California is too exuberant to be kept within doors. It has to spread itself into the open spaces and supplement the celebration in churches and homes with larger gatherings held under the dome of heaven. It brings the Yuletide directly to the people, filling the hearts of the people with thoughts of the true meaning of being friends and neighbors, where the Saviour again is born in the hearts of men.

Burbank is among the first to start its civic contribution to the California outdoor Christmas. Its main shopping district is bedecked in a festival array of large red bells suspended from ropes of glittering silver holley in which are interwoven electric light bulbs which will be turned on and probably accompanied with outdoor carol singing at a later date.

The outdoor Christmas this year will be more appreciated and in keeping with the general rejoicing over the end of the "long lane of war depression."

Since Christmas centers around a Child, I am most happy to be surrounded with them daily, with ever increasing interest and numbers, in home settings, at this season of the year and always.

The enrollment of the five Bible clubs now stands at 218 and Mother's Club 12. The latter was started the last Thursday of October.

The father of the home of our Friday club was put on "swing shift" which necessitated moving to another home. The Good Shepherd led us to a home where a grandmother greeted us with the reply, "Yes, you may come here, for you may be able to help this badly shattered home." Then this story followed: "You see, I married a Catholic and have not been inside of a church since married. I sent my daughter to a Sunday school, but I had a quarrel with the preacher and took her out.

"She has not been in a church since and today is an atheist.

"She married a drunkard, who is the father of these four children, divorced him and married a man much older than herself and he died. The one to whom she is now married is drinking heavily, was in jail for thirty days and did not come home last night. He boasts before the children that he is an atheist. And, my dear, you don't know what a wretch I am. I can't stand it here any longer. The boys, (ages 10, 12, 14) quarrel continually and their sister had spinal meningitis and suf-

(Continued on Page 306)

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

A TOUR OF THE SOUTHERN MISSIONS

By ARCHIBALD K. STEWART
Secretary of The Board of American Missions

Late in the afternoon of October 23rd, Mr. J. B. Eichenauer, the president of the American Board, and I left the meeting of the Knoxville College Board to start our tour of the Negro stations of the South. Before we completed the tour we had visited all our work among the Negroes supported by our denomination, whether through the Women's Board or the American Board. In all we drove over 2000 miles through Tennessee, Alabama, Georgia, South Carolina, North Carolina and Virginia.

We were in agreement on our return that it had been the most revealing tour in our experience. I must confess that prior to this trip I had had some misgivings about the wisdom of continuing for long the work among the Negroes of the South, due to the fact that the state is taking over so much of the responsibility for their education. Mr. Eichenauer shared in these misgivings. Our common conviction upon our return was that our Church under no condition should think of discontinuing work, but rather that we must greatly expand and strengthen it.

TENNESSEE

Our first stop was in Athens, Tennessee, where the Rev. C. H. Wilson is pastor of a flourishing church. We found the church building and parsonage in excellent condition. I wish all those who have any misgivings about helping the Negro could have been with us in the Wilson home as he proudly showed us the pictures of their eight children, all of whom have either attended or graduated from Knoxville College and are now out in the world, giving a good account of themselves. Mr. Wilson is a graduate of Thyne Institute and Knoxville College. With Mr. Wilson we visited the Negro High School in Athens of which Mr. Lash is principal. He too had come up through our mission schools and Knoxville College. It was heartening to hear him say that he owed everything to the American Board. This statement of appreciation could be expressed by hundreds of Negro leaders through the South—not only on what the American Board has done, but also the Women's Board. We left Athens proud of our denomination and its work.

THE ALABAMA GROUP

From Athens we drove through Birmingham, Alabama, to our mission churches and schools south of Selma, Alabama, some seventy miles. In a radius of a few miles is located the Arlington Literary and Industrial School, an American Board project, and Prairie, Miller's Ferry, Canton Bend and Camden, all under the direction of the Women's Board. Rev. C. C. Brown, the pastor of the Reformed Church in Selma, Ala., for colored people, serves our churches at Arlington and Prairie. Rev. D. F. White is pastor of the joint charges of Miller's Ferry, Canton Bend and Camden.

These schools are located in the very heart of the so-called "Black Belt." We were impressed as we

drove through this section of Alabama with the proverty of these people. They are sharecroppers, some eking out a living on small farms of their own. Many families live in small one-room shacks. Out of these homes come many of the young people who attend our schools and churches, and out of these homes have come some of the finest leaders we have, and this because the Grace of God through Christ has entered their hearts through the Christian teaching they have received in the mission schools. The need of a strong program is very great.

At Arlington Mr. W. R. Sutton is the superintendent. He has recently purchased a bus for the transportation of young people from the County. A fine program of Christian training is maintained with the Bible being taught in every grade every day from the first through the twelfth. Through the department of Home Economics and Industrial Arts the older young people learn better methods of cooking and preserving the food they raise and how to build, farm, etc. Many improvements need to be made in the physical plant at Arlington.

Mr. Peters is the principal of the school at Prairie. While this school is small, it is doing fine work. The Women can justly be proud of Prairie and particularly Miller's Ferry and Camden. Mr. N. D. Williams is principal at Miller's Ferry. This is the best equipped school of the group with the buildings advantageously and attractively laid out about a rectangular campus. The Camden School under the principalship of Mr. William Peoples is crowded. The quality of work from an academic and Christian standpoint is excellent. Twelve of the total faculty are graduates of Knoxville College. Here as in the other schools is a concrete example of what our institutions are doing by way of sending their Christian trained young people back to help their own people.

Rev. C. C. Brown reported to me a statement made by the State Superintendent of Schools recently to the effect that the most effective work in education in the state was being done by our schools in this area. This is the attitude of the Christian, fair-minded, white people of the South.

NORTH CAROLINA AND VIRGINIA

Finishing with this group of stations, we drove east across Alabama, stopping for a few minutes at Tuskegee Institute then on across pine-covered Georgia, through part of South Carolina to Henderson, North Carolina, to visit Jubilee Hospital and to inspect the buildings owned by the American Board—the former boys' and girls' dormitories, gymnasium and library building. It made us heart-sick to see the fine buildings, monuments to the great work under Dr. Cotton, now being used for secular purposes—Jubilee Hospital excepted, which is doing a great work under very crowded conditions. Mr. O. T. Robinson, a graduate of Knoxville College and a fine Christian gentleman, is principal, yet the school is a County one with less opportunity for Christian work. The same is true of Thyne Institute, Chase City, Virginia, which we visited next. There are teachers on the staff who taught under our direction. They shook with emotion so deep was their feeling as they told us of what the school had meant to them and hundreds of others through the years and what its influence had been in the community. Though Henderson and Thyne Institute are now County owned, their spirit and influence live on.

There was deep appreciation expressed upon the part of those whom we visited because of our interest in them. The fact that Mr. Eichenauer, a prominent attorney and the president of the Board, took the time to visit them greatly impressed both the leaders and people. It was a bit damaging to my pride when in one home

the lady of the house asked, "Which one of you is the President?" As General Secretary of the Board, I didn't rate. But another incident which I won't relate here fully restored my pride.

The Church Can Supply Many Needs

On our return home we thanked our God for a safe journey and for the revelation of a great continuing need to which our Church must minister. We are determined that the work must be continued and strengthened in the following ways: (1) We must continue and strengthen what we have. While the County is assuming much of the teaching responsibility, yet it is perfectly willing to do this under our direction—thus assuring us of the privilege of continuing Christian instruction. (2) We can strengthen the work by building up the libraries of each of these schools, Arlington in particular. The books should be reference books and wholesome literature. All such books can be sent to the American Board, 702 Publication Building, Pittsburgh 22, Pa., and then they will be shipped to the schools. (3) The employment by the American Board and the Women's Board of a strong Christian agricultural teacher and leader to work not only with the schools, but with the people in the various communities to teach them how to use the soil God has given them. This would prove a great blessing and would, I believe, revolutionize the life of all the people. The employment of a Home Economics teacher to work with the women in the homes, and a nurse to work with all the people, would better health conditions, particularly that of the children. (4) We believe that new fields in the South should be investigated in which evangelistic and educational work can be established. Even though we were to serve only for a generation, those who would be won to Christ would be worth all the cost. This is necessary, we feel, if we are to continue to raise up Christian leaders. (5) We can further strengthen our work and influence by enlarging our hospital facilities. The Negro now has access to schools, but his opportunity for the proper medical care is very limited. We follow the method of The Great Physician in ministering to the physical needs of the people. (6) Last, but certainly not least in importance, is the need of Church buildings as fit places for worship. This is a striking need that must be met.

The Negro of the South presents to us a great missionary challenge. We must accept our share of the responsibility.

WHERE CHRIST IS NEEDED

(Continued from Page 303)

fered from the emotional upset of her mother's third marriage. The boys upset her dreadfully. What can I do? I must get away but cannot leave these boys!" The appeal to give her heart to the Saviour, Who alone could solve so tragic a problem and answer prayer for the others, seems to fall dead on the hopeless, despairing heart. Will you not join me in prayer that our meeting held in this home may lead to the conversion of especially the dear children who are suffering for the sins of the second and third generation. The grandmother has ironed in the room close to where the class is held and the older children have also sat on the side lines. A home may have to be found to save the boys from a career to which such circumstances so easily lead.

Sincerely,

Ruth E. Findley

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

BIG NEWS

New missionaries have been secured for Simnasho, Oregon. For many months, Rev. and Mrs. E. H. Carson have been "holding the fort," although they had planned to leave early in the summer.

On November 19 the Rev. and Mrs. W. Wilson of our church in Burlington, Washington, were appointed to Simnasho. As Mrs. Wilson wrote, their decision to go was all brought about by prayer.

The Rev. and Mrs. Wilson have had missionary experience in Paraguay, South America. We consider that we are most fortunate in securing them for Simnasho. By the time you read this, they will already be established there. They covet your prayers. The Carsons will stay with them for part of December to acquaint them with the work and until Mr. Wilson's post office appointment is completed.

DEDICATION SERVICES AT CHEROKEE MISSION CHAPEL

By MRS. C. E. GREEF
Eldora, Iowa*

The new chapel of the Cherookee Mission was dedicated on November 19, in a simple and impressive service planned by the pastor, Rev. George W. Smith. More than one hundred friends and members of the Mission were present to admire the neat, little building, beautifully situated on a high knoll overlooking a clear stream and nestling in the shade of fine walnut and hickory trees.

Pastor Smith has planned wisely in erecting a building admirably suited to the community's needs; not too big, not too fine, with movable seats; light, airy and electric-lighted.

The Dedication Service began at eleven o'clock with the Rev. Millen presiding. Rev. James L. Cottrell, pastor of the new United Presbyterian Church in Tulsa, gave the sermon. The dedication prayer was given by Dr. G. E. Lindquist, missionary at large to the North American Indians, a frequent visitor to Eastern Oklahoma.

At noon, a delicious picnic lunch was served by the ladies of the Mission. It was greatly enjoyed by all present. Many of the vegetables served had been raised in the demonstration gardens on the Mission.

After an enthusiastic time of singing, the afternoon session began. Miss Kate A. Hill, representing the Women's Board, spoke. She told a series of stories about the people of India and pointed out what the school and church have done for them under God's leading. Dr. Linduqist then spoke on the heritage and future of the Indians.

The whole day was one of beautiful Christian fellowship. Thirty men and women, including the Reverends Millen and Cottrell, drove the one hundred and twenty miles from Tulsa to the Mission, which is about ten miles south of Stilwell, Oklahoma.

Pastor Smith is greatly loved and respected by his fellow pastors, as well as by the entire community. All rejoiced with him that his dream of a chapel for community services had come true. In addition to being a man of deep spirituality, Pastor

*Mrs. Greef, sister of Kate Hill.

Smith has a practical strain in his make-up. On these thirty-six acres, he hopes to make the chapel a demonstration in better farming methods, home sanitation and improvements. He is not afraid to take off his coat and work with and for his parishioners.

Cherokee Mission is off to a good start but it is only just started. The chapel is built but it needs almost everything one can think of. It needs a variety of song books, a lending library of books, pictures and toys. A motion-picture project is almost a "must."

The women of the United Presbyterian Church should plan to go on and provide Pastor Smith with the proper equipment to do his work well.

A GREAT LEADER IS TAKEN BY DEATH

Rev. G. A. Watermulder, Dean of Cook's Christian Training School at Phoenix, Arizona, died of a heart attack just as school opened in September. Dr. Watermulder was, for years, a missionary of the Reformed Church in America to the Winnebago Indians at Winnebago, Nebraska. He was a great Bible teacher and was loved by his students at Cook's School. Our sympathy goes out to Mrs. Watermulder and to the students and faculty of the School.

CHEROKEE CHATTER

The new Women's Missionary Society meets every Wednesday in the new chapel of the Cherokee Mission near Stilwell, Oklahoma, for an all-day quilting. Materials for quilt patches are needed constantly.

Sometimes, the men come, too, and spend the entire day sawing and splitting the wood and clearing up the grounds. The women serve a picnic lunch at noon for everybody and always there is a good time of singing together. The people enjoy it and a very profitable day is spent.

Since they have their new chapel, they are anxious to secure a good used piano. On the nineteenth of November, the day their chapel was dedicated, the Women's Board voted seventy-five dollars, the amount the Rev. Smith thought would be needed, for the piano.

ATTENTION AGAIN!

Once more, we call your attention to the crisis which faces the Indians at the Fort Berthold Reservation on the Missouri River. In *The United Presbyterian* of November 11, page 24, the story is told, as well as in the December *Magazine*. We urge you to write to the congressman of your own district and protest Public Law 374, which would move 1,544 Indians from their prosperous homes to lands where it would be impossible to make a living. This crime must *not* be added to the long list of crimes against the Indians.

INDIAN ARROWS

The Rev. Mr. Machamer of Warm Springs, Oregon, is rejoicing over the gift of seventy-five song books, a donation of the Board of Christian Education, through Rev. Samuel Shane.

* * *

Members of the Mesquakie Congregation sent a donation of dried Indian corn and Indian pole beans to Pearl Bear and the Mitchell Family at Cook's Christian Training School, Phoenix, Arizona. They hope this will help keep them from getting homesick when so far from home and, also, reduce the high cost of living.

* * *

Members of the Young People's societies of the Amity Congregation sponsored a meeting in their church at which Rev. Fred C. Patterson was invited to present the work of the mission at Tama, Iowa. The very generous offering of the congregation, that evening, was designated to help Louis Mitchell in his preparation for Christian service as he continues his studies at Cook's School.

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn St., Sewickley, Pa.

THE NEW YEAR

I see not a step before me
As I tread on another year
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

So I go on not knowing,
I would not if I might,
I would rather walk with God in the dark,
Than walk alone by sight.
I would rather walk with Him by faith
Than walk alone by sight.

Mary Brainard.

ARRIVALS AND DEPARTURES

Miss Alice G. Hill sailed from Philadelphia November 26 on a freighter called the "Loma Victory" direct to Bombay, India. Miss Hill was one of three ladies on the boat.

When the "MARINE CARP" sails on December 20 it will have aboard a party of missionaries: Dr. and Mrs. H. S. Hutchison and son, enroute for Tanta Hospital; Miss Alice Grimes returning to Ezbekiah School, Cairo; Miss Joyce Temanus, a short-term nurse for Assiut Hospital; and Mrs. J. Lowrie Anderson and her three children who are rejoicing over the prospect of a family reunion with her husband and their father in the Sudan.

Let us follow them with our love and prayers for their safe voyage and return to the work which needs them so badly.

HOME BY AIR

Home on Thanksgiving Day—my parents' Golden Wedding Anniversary—this was the climax of my wonderful trip by air from Karachi, India to Denver U. S. A.

We left Karachi Friday morning, Nov. 22 on a B.O.A.C. flying boat equipped for carrying 22 passengers, but this day we were only fifteen. It was cold in the air and a winter coat and a blanket were needed for comfort. Fying was fun—taking off and landing on the water again. Except for some pitching and rolling over Arabia for a short time, due to the hot desert winds, we had a smooth trip.

The first day we stopped at two places in Arabia,—Dubai and Bahrein. We were taken ashore in a launch and given refreshments while the refueling of the plane took place. About seven o'clock that night we reached Basra in Iraq where we spent the night in the luxurious air port hotel there. We were off again early next morning going north along the Tigris River to Lake Habanniyah where we had our lunch; we were served a delicious date pudding made from the famous dates of that place.

Our next landing was on the Dead Sea and there we had our tea. It was dark when we got into Cairo that Saturday evening but I found my way out to our Mission building at Ezbekiah where a hearty welcome awaited me. It was good to have a night's rest and the Sabbath with them there. I attended Arabic and English church services, met old friends and made new ones. My trip from Cairo on was by the Air

France Line, fortunately for me the Air France headquarters were just across the street from our Mission building so there was no difficulty in getting there.

The Cairo-Paris trip was unpleasant as most of the passengers were sick. We stopped in Tunis for breakfast that morning and early afternoon saw us in Paris where we had a 24 hour stop again. I was a guest of the company for the stay and had the best of treatment.

We flew from Paris Tuesday night at eight o'clock in a new million dollar Constellation Plane. It had been made in America, but this was its first passenger-carrying trip. That was one long night as we had to set our watches back six hours after we started and the lights in the plane were turned off all that time. Our course should have taken us to Shannon, Ireland for refueling, but due to stormy weather we could not land there, so we just went on to Iceland and spent two hours there: It was cold and dreary! Breakfast on the morning after that long night we ate at Goose Bay, Labrador. That was a sight of beauty I will never forget —white snow everywhere and more big flakes falling. Nothing to break the whiteness, but silent evergreen trees on all sides.

We reached New York at 1:30 Wednesday afternoon, Nov. 27. In an hour I was through Customs and trying to get a flight on to Denver. I was told there was no hope for two days. Then I told my story. I found a wonderful response. Two men sat by their phones; after an hour one of them announced that he had a flight which would get me to Denver on Thanksgiving morning. I bought my ticket and turned in my suitcases.

What a precious day we had together as a family! Truly God has done far above all that I could ask or think and I praise Him for all His help and goodness.

Ruth Ardrey

PERSONAL NOTES

Miss Millie Kelso, our new missionary to Egypt, says: "The sights, smells, people, noises and activities are constant objects of my curiosity and I'm sure it will be a long time before the place grows dull. Ezbekiah is indeed an interesting place, and it is fine to be able to spend my first days in Egypt living here. Arabic study is progressing very well; the Flemings, the Pollocks and I are studying together. I'm glad to have their company and it seems to make Arabic easier." . . .

* * *

As the Magazine goes to press we hear of the death of Miss Cora B. Dickey who served faithfully as a missionary in Egypt from 1896 to 1907. A tribute by one who knew her and loved her will appear later. . . .

* * *

Miss N. Addaline Brandon of India has just completed a month's visitation in Oregon Presbyterial, which has taken over the salary support of Miss Brandon as their especial project. The friendships formed and interest created will mean much to her work in India.

In the short time she was there she had a few good Indian dinners and enjoyed the delicious spices that only Indians can mix so well. "It was hard to say Good-bye' to many there but one has to be willing to accept a few 'aches' in this missionary enterprise.

FROM JHELUM TO TAXILA

Exactly one month from the day of sailing, Miss Elizabeth F. McConnell, R. N., arrived in Jhelum, India, and she tells of meeting old friends.

"Entering the Taxila compound it looked like an army encampment! Tents everwhere, large, small, medium tents were bulging on all sides with patients. Fortunately, a great deal of the work is on the eyes and doesn't require much nursing. The relatives far outnumbered the patients and there were over 225 pa-

tients. There are only five fully trained nurses here. Oh, for the day when there will be a new women's ward!

"The Gospel is being faithfully preached to the women by our Bible woman, Miss Blag Mall, a former teacher at Pasrur. Prayer is offered before every operation, in Christ's name—and the blind do see and the lame walk. Our day starts early, breakfast at 6:30 a. m., and prayers at 7:00 a. m., for the staff. After have prayers with the patients. At 9:00 p. m., I am ready for bed I assure you!"

AT SARGODHA HOSPITAL

In an interesting letter Miss Frances Lincoln, R. N., tells of the usefulness of the little Mary B. Reid Hospital in Sargodha. "The new doctor, a down country girl who speaks good Urdu, has a kindly nice way with the patients and they all love her for it. This summer we had a twelve-pound baby born and also a little crippled blind baby. Very tiny twins were born not long ago, making the seventh set in eighteen months.

"We try to let no one get away from the hospital without offering them the Word of God, which alone can shed light into their dark hearts. What wonderful opportunities one has of giving the Gospel message in all its entirety and beauty! Our nurses come in a group to help the Bible teacher and me to sing the Psalms in Punjabi, and they certainly do make a joyful noise unto the Lord. The patients love this Bible hour.

"Visitors' hour is from 4 to 5 p. m., and by 6 p. m., the sun is going down and our patients are all carried out into the open, and with them and their relatives all about us we have the hour with them. We pray for them often by name, and present our Great Physician. A Moslem patient who had been ill for a long time said: 'I saw the Lord Jesus Christ come and stand by my bed dressed in the whitest of clothes and He spoke words of comfort to me.' So she is one more who believes in her heart, but cannot break with the old life."

IN TANTA HOSPITAL

I want to tell you of a patient who came to the hospital and was a real encouragement to me. Her family is non-Christian and her husband is a teacher. The day of her entry into the hospital was March 25th and she had to remain until the first week in August. The very first time she heard the Gospel message she showed very real interest and continued very attentive during all her stay. In fact she helped much in keeping the other women quiet.

Evening after evening some phase of the Gospel message is illustrated by the use of lantern slides. The greatest impression on this woman seemed to be made when the pictures of the crucifixion of Christ were shown. At such times she would even interrupt saying: "That is enough, I cannot endure seeing all those sufferings of the Holy One."

Although she came to believe that Jesus is the Saviour and that He died in her place, often praying that He would heal her spiritually as He did other diseases, yet she had difficulty in believing that she was accepted before God. Later on when she learned that she is accepted in Christ she would sometimes chime in while I was praying and say earnestly: "Hear her prayers, O God, and accept me and forgive me a sinner." In due time she came to realize that she did not need to keep on begging God to accept her, having only to truly believe that He does, and give Him thanks for having done so.

In connection with the lesson on prayer and its privileges she wept because she had been taught by her husband that she could not pray since she was ill and unable to wash

ceremonially in preparation. When she grasped the fact that God looks on the heart, knows when it is washed in the precious blood, and hears prayer any where any time, her face became wreathed in smiles.

Whether or not this woman publicly confessed Christ in her home or prayed openly in the name of Christ, I do not know. In any case we trust her in His hands knowing that He is able.

One of Miss Wadeea's experiences while she was the Bible Woman in Tanta Hospital.

ASSIUT HOSPITAL

From Miss Nellie V. Hill, R.N., who has taken over the responsibility of the Hospital in the absence of Miss Helen R. Brownlee, now on furlough, comes this news:

"The Hospital is filled to capacity these hot summer days. All the nurses have returned from vacation and we are now teaching a new class of five. Miss Betty Dickson of the Mansfield, Ohio congregation has arrived to help with the teaching and guidance of the students. She is a fine person and has adapted herself well to her new life. I look forward to the arrival of her classmate, Miss Joyce Temanus. I am fortunate to get two short-termers to help me during these times."

Miss David M. Finney's many friends will be glad to hear that the summer has done for her what she hoped it would: there has been a steady increase of her strength. Her stay in Traodos, Cyprus, 6,000 feet above the sea helped her greatly and she looks forward very hopefully to a good year, first fitting out the Bookmobile, getting a license, and starting on the way. (Miss Finney is so happy about the "Ibis" for she expects to spend a good part of six months out of Cairo on it and in the Bookmobile.)

THE JOY OF BELONGING

In a recent survey that was made concerning the support of foreign missionaries, some interesting facts have come to light. Less than half of the missionaries have their salaries paid in full by Presbyterials, churches, societies or individuals, and very many have only partial support. There are some "orphans" on the list! One sweet young missionary said very wistfully to the Secretary: "I'd like to belong to somebody!"

In making plans for the new year would it not be well to consider "adopting" some one as your own missionary? It would mean so much to her to have your interest and intercession for her and her work, and to you to have her write to you and give you first hand interesting missionary news. If you feel that you cannot give full support to a missionary, it is possible to participate with others in her salary. The Secretary of Foreign Missions would be glad to advise you and assign to you partial support of the missionary of your choice.

Air mail to India is now 25 cents for one-half ounce.
To Egypt, 15 cents.
To South Sudan, 25 cents.
To Ethiopia, 25 cents.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

FEBRUARY STUDY

The Junior study-theme for February is "The Negro." For this study there are Home Mission study books and teachers' guide books. These are for junior age level, for primary age level, and for younger children. All are available at the Literature Department of the W.G.M.S. In connection with this study, our own work for the Negro should be presented through the use of the Prayer Cycle, pictures, leaflets, and our missionary magazines.

A VERY SPECIAL SAILBOAT

By MRS. OSCAR TRESSEL
Richmond, Indiana

"Mother, come out and see my sailboat!" called Tommy. "It sails so nice and straight. Since Daddy put a rudder on it, it hasn't tipped over once."

Mother came out to see the pretty little red boat with the white sail. Tommy had a string tied to it so that it wouldn't go too far out in the lake. Mother and Tommy watched the boat for quite a while, then Mother said:

"Let's pull the boat in now, Tommy, and go back to the cottage. It is time for you to rest awhile, and while you are resting I will tell you a story about a very special sailboat."

"Was it nicer than mine?" asked Tommy as he began to draw in the line that was fastened to his boat.

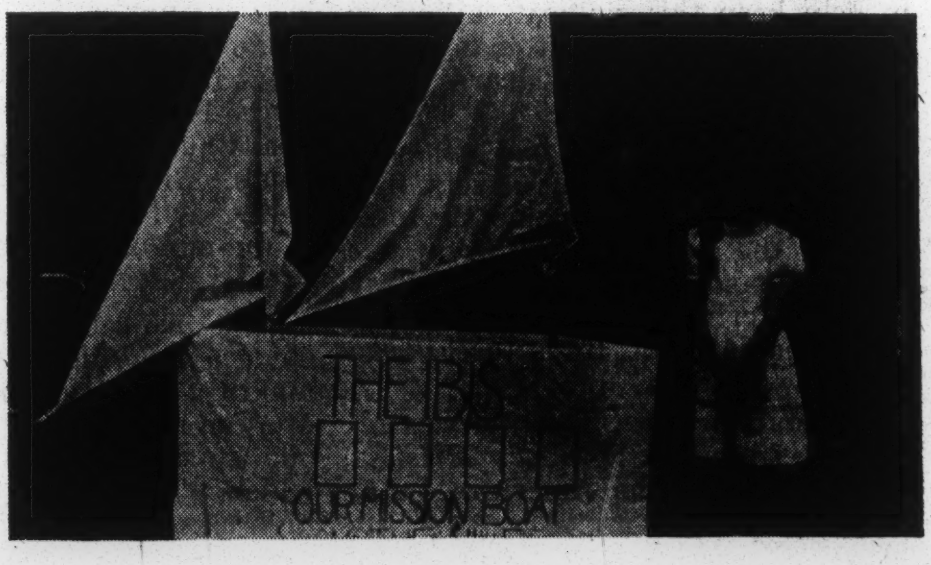
"No, I wouldn't say it was nicer, but it was a much larger boat, and it once belonged to a prince in India."

"I surely would like to hear that story," said Tommy. "I have the boat safely in; so let's hurry up to the cottage and you can tell me all about that special sailboat."

When Tommy was safely settled on the glider on the porch, his mother told him this story:

"On the River Nile, in faraway Egypt, there was a beautiful white-winged sailboat.

"From a distance it looked like a lovely white bird gliding over the water when its sails were set.



Two Juniors beside the "Ibis" float which was a feature of the Church School parade of the House of Hope Church at Bellerose, Long Island. The float was built by the Juniors of that congregation.

"Because it looked like a bird it was named the *Ibis*. The ibis is a bird that is sacred to the Egyptians.

"But this sailboat had a very special mission, that is why it was called a very special sailboat. For many years missionaries and their families lived on this boat. As it sailed up and down the River Nile these missionaries told the people that lived in the Nile Valley about Jesus and their Saviour."

"I thought you said the boat belonged to a prince in India," interrupted Tommy.

"So it did. When the boat was first built, back in 1860, the first missionaries found they could not afford to keep it because it had cost so much more money than they expected it to; so they sold it to a maharajah or prince in India.

"This prince had married one of the teachers in the Mission, and he wanted to take his bride on a honeymoon trip up the Nile in it.

"When this honeymoon was over the prince had no further use for the boat; so he gave it back to the missionaries in the Mission so that they could use it in their work.

"Ever since, for more than eighty-five years, this special sailboat has been used to carry the Gospel to the people living in the villages along the banks of the river.

"Children in Churches in this country send money to the Mission to help keep this sailboat sailing on the River Nile; so that many little Egyptian children may learn about Jesus their Saviour."

When his mother had finished Tommy said, "That was a very nice story. I think I will name my little sailboat the *Ibis* too. And I will also try to put some extra money in my Thank Offering box this week to help carry the story of Jesus to children in faraway lands."

Secretary's Note: This story is reprinted from the *Women's Missionary Outlook* of the American Lutheran Church.

THE '46—'47 JUNIOR SPECIAL

This year's Junior Special Fund is being gathered on "Ibis" coin cards. Each card will hold ten dimes, and each Junior is asked to fill a card. The goal has been set at $4500. Last year's goal was exceeded by more than $1500, and it is hoped that this year's goal also will be exceeded by a goodly amount, thus making it possible to meet other special needs on our mission fields.

The Little Light Bearers are again asked to support the Children's Ward in Sialkot Hospital in the Punjab, India. The older girls and boys are again asked to contribute the salary of Miss Mary V. Ewing, R.N., at Doleib Hill in South Sudan from where latest reports tell that more than eighty patients are treated daily. Other continuing objects are the maintenance of the "Delta Car" and the maintenance of the "Ibis"—both in Egypt. It is gratifying that the story of how the Juniors are supporting this mission house-boat on the Nile was told in last year's issue of *World Facts* and has been written into story form by Mrs. Oscar Tressel of the American Lutheran Church. A reprint of this latter appears in these columns.

In the homeland a project for the Negro again will be a part of the Junior Special. Details of this project will be announced later.

New Junior Special projects include Sound-Motion Picture equipment for the Pathankot Girls' School in the Punjab. In this school are 133 boarding students and 120 day students. Since English is used by students and teachers at Pathankot, sound-motion pictures will be of very great value.

New projects in the homeland include a recordio, a machine for the making of recordings, at the Ezel Mission in Kentucky and, for some of our stations, a Visual Aid project which will provide the use of some high class religious films.

Temperance and Reform

SO THIS IS THE U. S.!

The FBI reports arrests for drunkenness rose 250 per cent and for drunken driving 97 per cent in the first ten years after repeal.

Arrest of drunken women rose 400 per cent in this period.

In 1943 one of every eight drivers involved in a fatal accident had been drinking.

One-third of all fatal night accidents involve a drunken driver or pedestrian.

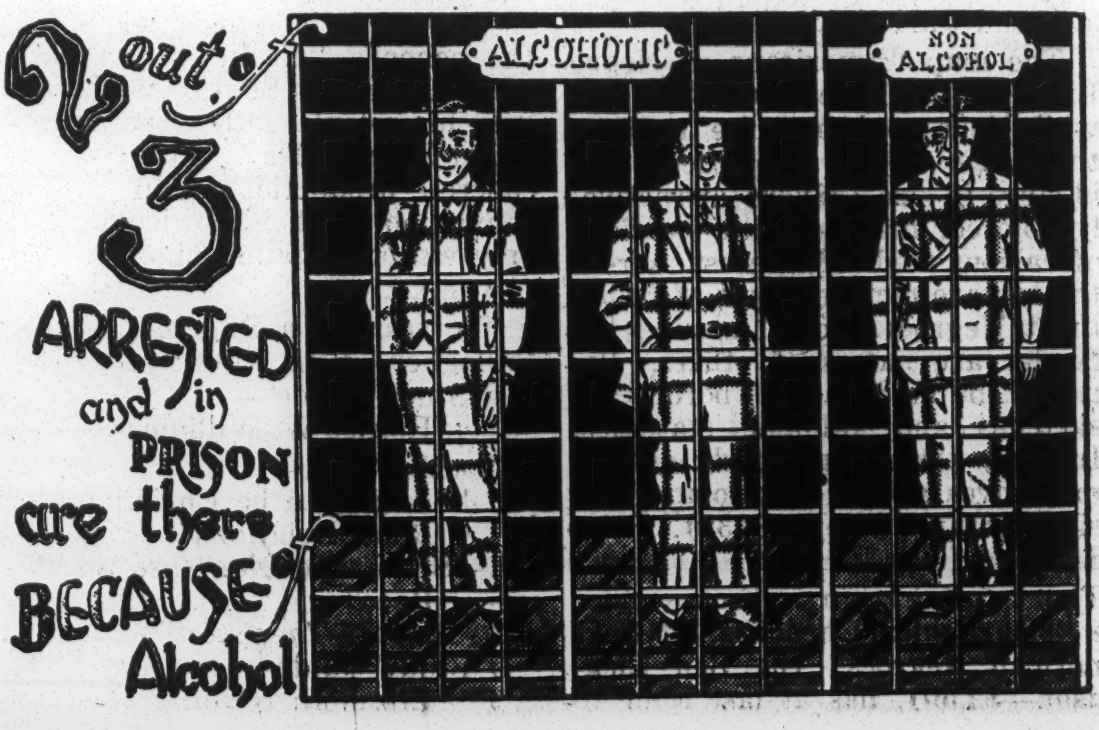
According to police records someone is killed every minute of the day and night by a drunken driver.

From 1934-1944 Americans consumed more than 21,500,000,000 gallons of liquor, wine and beer for which they spent more than 44 billion dollars.

According to a report by the National Temperance and Prohibition Council from figures gathered from government sources, the annual advertising bills of our country's distilleries, wineries and brewers amounted to 100 million dollars as of September 30, 1945, including radio advertising.

Today there are 437,000 saloons, bar rooms, taverns, and cocktail lounges. There is one license for every 267 persons; one saloon for every 71 homes; 11 saloons for every five churches. The average annual cost per capita for liquor is $46.15 as over against $15.33 per pupil for public education.

—From Beverage Alcohol Today
by Leland Jerome Powell



By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"TO BE ABLE TO SERVE ONE MUST KNOW"

Although the India study, according to the program, is finished, I should like to recommend for ready reference at any time, the booklet "This Is India." It is presented in the format and style of "West of the Dateline," full of charts and pictures and pertinent reading matter. It will always be a valuable supplement for the study of our own work in India.

Another book, "Our Country is India," the youth book for the course, makes a unique contribution since it is compiled by young Indian leaders.

"This Is India"—Mosher.....$.25
"Our Country Is India"—Loeffler
cloth $1.00; paper $.60

Some comments on the supplementary material for the home theme, "Race and Christianity":

The map "Americans of Negro Lineage" has been enlarged and while increased in price to $.50, the rise seems justified. It is large in size (28x38) attractively colored, marked with locations of various fields of interest. Across the top are picture insets of prominent Negroes and all around the border are names of others. Between the map and the border are sketches and valuable statistics. In fact, a thorough study of this map gives a brief but comprehensive picture. Size (28x38). Price $.50.

The reading course book, under the biographical heading, "Great American Negroes" (by Ben Richardson—$2.50), has at last come to the Literature Office. The author tells us, "We meet twenty Negro boys and girls who refused to be held down by difficulties and prejudice." Each chapter is a biography of outstanding leaders in the fields of music, the theatre, sports, education, science, literature, religion, politics and the military. In addition, brief mention is made of other leaders at the beginning of each chapter. You will notice that the names in the entertainment world hold a large place, but not a disproportionate one in the book for we know that in the field of music especially, Negroes have made a particular contribution.

Just a word about the author. Ben Richardson, a graduate of Harvard Divinity School, was born in Jacksonville, Florida during World War I. He attended school in four different states. At college in Florida he soon earned the reputation of being the school's "disciplined rebel." It was here in the South that he really saw his people suffer the brunt of racial hatred. These biographies are concrete productions of his profound conviction that "knowledge is the only weapon against bigotry."

Adult—
"Portrait of a Pilgrim"—Buell G. Gallagher—cloth $1.00; paper $.60.
Study Guide—
Horace W. Williams .....$.25

Youth
"Seeking to be Christian in Race Relations" .....$.25
"Sense and Nonsense about Race" .....$.25
"Know—Then Act" .....$.25
Study Guide—
Elizabeth Nixon .....$.25

Junior
"We Sing America"—
Marion Cuthbert ..... $.50
Study Guide—
Josephine C. Nichols ..... $.25

Primary
"Billy Bates"—
Mabel G. Wagner ..... $.50
Study Guide—
Blanche Hoke ..... $.25

Price Corrections:
"Musei"— Our Ethiopian Moses—Ruth L. Walker..... $.05
"Twelve Negro Americans Mary Jenness (paper) ..... $.60
"Birth of a Self Support Church"—
Emma D. Anderson ..... $.05

The new 1947 Prayer Cycle will be ready about January 1. Although it will still be sold at the usual price of $.10 per single copy, due to the rise in paper costs we will be unable to give any special price on a dozen or a hundred. Orders accompanied by money have already been received however and will be honored at the former price, but all orders received after this announcement will have to be sold at the price of $.10 straight per copy.

Devotional Leaflets:	(not new)
Bible Words on Prayer	$.01
The Bible—What is it?	.01
A Call to Prayer	free
Child Teaching	.01
Bible Reading (Sudan)	.01
Women of the Bible	.01
Bible Words on Praise	.01
Pointed Arrows	.01
Encuragements to Work	.01
Excuses (Missions)	.01

THE WORLD DAY OF PRAYER FEBRUARY 21, 1947

Tributes

Mrs. Anna Ray English

The King's Daughters Missionary Society and King's Daughters Sabbath School Class of the United Presbyterian Church, Grove City, Pennsylvania, wish to pay tribute to the memory of Mrs. Anna Ray English, wife of R. E. English, who entered into the abundant life, October 13, 1946.

Her early life was spent near Fairview, Butler County, Pennsylvania, where from her childhood she was interested and active in the work of the church. A teacher in the Sabbath School, a leader of young people, and a teacher in Public Schools of Butler County, she exerted an influence never to be forgotten.

Soon after coming to Grove City in 1903, she continued teaching in the United Presbyterian Church, and in 1905 organized the King's Daughters Missionary Society. For 42 years she was their most inspiring leader and teacher.

Her knowledge of the work in the Mission fields of the church, and the large number of missionaries whom she knew personally, made her work on the Women's Board of Directors very effective in the church at large.

Mrs. English possessed many outstanding qualities of character. Her knowledge of the Bible and ability to impart it to her class, her radiant personality, her generosity, hospitality and devotion to the community, her home, her church and her Heavenly Father, endeared her not only to her family, but to all those with whom she came in contact.

Her life has been and shall remain an inspiration to all, and an example which we shall strive to emulate.

Committee from King's Daughters

Mrs. Laura Smith Young

When our Heavenly Father in his Infinite wisdom called from our midst on Aug. 7, 1946, Mrs. Laura Smith Young, Mountville United Presbyterian Church lost one of its staunchest members. Mrs. Young was the oldest member of this congregation and took a vital interest in all organizations of the church.

When a young girl she professed her faith in Christ in the Parkers Landing United Presbyterian Church. In 1878, she transferred her membership to the Mountville Church where she was a member until her death.

She was a life member of the Women's General Missionary Society.

Because of her fine Christian character and kindly disposition she will long be remembered by all with whom she came in contact.

Just a few days before her passing she gave to her pastor as her testimony, Psa. 17:15, "I shall be satisfied when I awake with thy likeness," which he so beautifully used as the theme for her funeral sermon.

We commend her family and friends to the comfort and care of her Heavenly Father whom she loved and served.

The Committee

Mrs. Ada Harlan Bevelle

The Women's Missionary Society of the Topeka, Ks., United Presbyterian Church wishes to pay tribute to the memory of Mrs. Ada Harlan Bevelle, who passed into rest the 26th of July, 1946. She was in her 93rd year and was regular in her attendance at all church activities as long as health permitted.

Reared in a quaker home, she was affiliated with the United Presbyterian Church for many years. She was an inspiration to all her friends and we are better Christians for having known and loved her. For several years she taught in the Sabbath School; she was active in the Aid Society and prayer meetings as well as a faithful member of the Missionary Society. "He giveth His beloved, sleep."

Committee

Mrs. Josephine Neebe

More than a month ago, a woman loved and respected both in her church and in her community, passed away in the early hours of a September morning, after months of pain.

Twenty-one years ago the Neebe family came to the Forest Avenue Church. Since that time, some of us have stood with Mrs. Neebe at the grave of her husband. We have watched the fatherless family of three grow to maturity under the guidance of a faithful and courageous mother.

As the years sped on, many of us sought the way to her door, for we found that Josephine Neebe was a refuge in time of trouble. She knew the power of prayer; so our problems, as well as her own, she took to the Master for counsel.

"A worthy woman, who can find? Strength and dignity are her clothing; she openeth her mouth with wisdom; she looketh well to the ways of her household; her children and friends rise up and call her blessed. A woman that feareth the Lord, she shall be praised."—King Solomon's estimate of a worthy woman. Such a woman was Josephine Neebe.

Women's Missionary Society and
Ladies' Aid Committee

NOTICE:

Beginning with the January issue of the Magazine the charge for Tribute will be fifteen cents a line, the same that is charged by the church papers.

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Margaret Ballantyne, 1941—Campbellpur
Miss Minnie E. Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss Lois Boyd, 1918—Sangla Hill
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1912—Sheikhupura
Miss Betsy Fleming, 1918—Sheikhupura
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Alice G. Hill, 1938—Sargodha
Miss Eva M. Hewitt, 1930—Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Mary Kyle, 1904—Pasrur
Miss S. Jane Lamont, 1928—Pathankot
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Taxila
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Marian T. Peterson, M.R.E., 1930—Gujranwala
Miss Louise Scott, 1916—Gujranwala
Miss S. Jane Lamont, 1928—Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944, Sialkot City
Miss Vivian Trimble, 1921—Pathankot
Miss Helen V. Weede, 1928—Sargodha
Miss Georgia Wengert, 1920—Gurdaspur

ON FURLOUGH

Miss Ruth I. Ardrey, 1921—S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931—c/o Mr. John Brandon, McIvor, Michigan
Miss Marjorie Faught, R.N., 1933—5006 Spruce St., Philadelphia, Pa.
Miss Glendine Lundquist, R.N., 1932, Winfield, Iowa
Miss Margaret L. Murdoch, 1924—Cambridge, N. Y.
Miss Ruth M. Nichol, 1933—c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Willa M. Ramsey, 1921—509 Walnut St., Irwin, Pa.
Miss Laura Reynolds, 1924—242 Tuscarora Road, Buffalo 20, N.Y.

EGYPT

Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1908; 1918—Benha
Miss Anna B. Criswell, LL.D., 1905—Assiut
Miss Mary Frances Dawson, 1929; 1945—Cairo
Miss Lucia Dwight, 1919—Mansura
Miss Davida Finney, Litt.D., 1915—Cairo
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Chairo
Miss Nellie V. Hill, R.N., 1945—Assiut
Miss Millie I. Kelso, 1946—Cairo
Miss Lois D. Kingan, 1926—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Ped. D., 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, M.A., 1935—Luxor
Mrs. Rachel T. Seiver, 1925—Mansura
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Ethel Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Beni Suef
Miss Louise N. Williamson, 1944—Cairo
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura Wright, 1921—Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934—c/o Nurses' Home, Buhl Hospital, Sharon, Pa.
Mrs. Ada A. Dunlap, 1926—R. D. 3, Albany, Ore.
Miss Alice Grimes, 1924—West Alexander, Pa.
Miss Elizabeth McKibben, R.N.—109 Laurel Ave., Pittsburgh 2, Pa.
Miss Sarah B. Meloy, Litt.D., 1928—2219 Ridge Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924—923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922—Sparta, Ill.
Miss Mary C. Thompson, 1939—235 East 49th St., New York 17, N. Y.
Miss Helen M. Walker, 1930—67 E. Evergreen St., Youngstown 5, Ohio

THE SUDAN

Miss Mary E. Coie, 1919—Wad Medani
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartoum North
Miss Mary Jane McKnight, 1922—Khartoum
Miss E. Verna Pillow, 1930—Omdurman
Miss Mary K. Smith, M.D., 1944—Nasir

ON FURLOUGH

Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa
Miss Frances Turk, R.N., 1921—823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921—Sayo, via Gambella, Anglo-Egyptian Sudan
Miss Isabel Blair, 1932—Sayo, via Gambella, Sudan
Miss Hazel J. McGeary, 1946—Addis Ababa
Mrs. A. W. Pollock, R. N., 1942—Gore
Mrs. Ruth L. Walker, 1923—Addis Ababa

UNDER APPOINTMENT

Miss Aleta J. Matthews, 1946—153 Institute Place, Chicago, Ill.
Miss Dorothy L. Rankin, 1946—235 E. 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—263 Park St., Socorro, N. Mex.
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921—Walton, N. Y.
Miss Evelyn McFarland, 1919—New Wilmington, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884—Box 240, Jerusalem, Palestine
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—12 S. C St., Lake Worth, Florida

EGYPT

Miss Ella M. Barnes, 1911—316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Marion A. Paden, 1904—c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. W. Wilson, ... Simnasho, Ore.
Rev. George W. Smith ..... Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio ..... Wilkinsburg, Pa.
Miss Ruth E. Findley ..... Burbank, Cal.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter ..... 380 62nd St. Oakland, Cal.
..... 740 N. Dawson, Uhrichsville, Ohio
Miss Margaret Beveridge ..... Monmouth, Ill.
Miss Mae Beveridge ..... Monmouth, Ill.
Miss Sallie E. Dickey ..... 740 N. Dawson, Uhrichsville

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Miss Jean Christenson ..... Frenchburg, Ky.
Mr. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
Miss Isabel Hay ..... Frenchburg, Ky.
Miss Helen Larson ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Annetta Wilson ..... Frenchburg, Ky.
Miss Gladys Wright ..... Frenchburg, Ky.
Miss Winifred Moore, Sec. ..... Frenchburg, Ky.
Mrs. Rachel Boyd ..... Frenchburg, Ky.
Miss Grace Vincent, Matron ..... Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room ..... Frenchburg, Ky.
Mr. Martain Hovermale, Shop ..... Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Meda Hovermale, R.N. Acting Supt. ..... Frenchburg, Ky.
Mrs. Betty Nester ..... Frenchburg, Ky.
Mrs. Marie Gay ..... Frenchburg, Ky.
Mrs. Wiggenton, Dietitian-Cook ..... Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara M. Conrad, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Mr. Hiram Baird ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Bymers ..... Ezel, Ky.
Miss Dorothy Dinsmore ..... Ezel, Ky.
Miss Bulah Hogan ..... Ezel, Ky.
Miss Ulrica Liggitt ..... Ezel, Ky.
Miss Eleanor Mann ..... Ezel, Ky.
Miss Gladis Millen ..... Ezel, Ky.
Miss Larue Millen ..... Ezel, Ky.
Miss Ondeine Rau ..... Ezel, Ky.
Miss Esther Smith ..... Ezel, Ky.
Miss Olive Laing, Secretary ..... Ezel, Ky.
Mr. Revis Carr, Shop ..... Ezel, Ky.
Mrs. Gilley, Dietitian-Cook ..... Ezel, Ky.

FRENCHBURG AND EZEL CHURCHES

Rev. and Mrs. Ralph E. Ayers ..... Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. Warnether Allen ..... Annemanie, Ala.
Mrs. Mary S. Bridges ..... Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mr. R. H. Harvey ..... Camden, Ala.
Mrs. S. W. Rivers, Matron ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Miss E. M. Brooks ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Miss L. M. Washington ..... Camden, Ala.
Miss M. B. Thompson ..... Camden, Ala.
Mrs. A. S. Roach ..... Camden, Ala.
Mrs. L. A. Parrish ..... Camden, Ala.
Miss C. B. Patterson ..... Camden, Ala.
Mrs. E. M. Smith ..... Camden, Ala.
Mr. I. E. Ephraim ..... Camden, Ala.
Mr. L. Roach ..... Camden, Ala.
Miss M. F. Stanford ..... Camden, Ala.
Mrs. J. L. Brooks ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Miss C. B. Ephraim ..... Camden, Ala.
Rev. D. F. White, Minister ..... Miller's Ferry, Canton Bend, Camden, Ala.
Mrs. D. F. White ..... Camden, Ala.

HENDERSON, N. C.

Mrs. Eva J. Adams, R.N., Sup't ..... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
(Four other graduate nurses) ..... Henderson, N. C.
(Twelve other workers) ..... Henderson, N. C.

KNOXVILLE, TENN.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.

MILLER'S FERRY, ALA.

Mr. N. D. Williams, Principal ..... Miller's Ferry, Ala.
Mr. B. T. Ridgeway ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Maude Mobley Williams ..... Miller's Ferry, Ala.
Miss Pearlie Mae Easley ..... Miller's Ferry, Ala.
Mr. Joseph Davis ..... Miller's Ferry, Ala.
Mrs. Susie V. Green ..... Miller's Ferry, Ala.
Miss Wilhera McGown ..... Miller's Ferry, Ala.
Mrs. L.B. Ridgeway ..... Miller's Ferry, Ala.
Miss Viola Thompson, Matron ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Miss Myrtlene Battle ..... Miller's Ferry, Ala.
Miss Geneva Shamburger ..... Miller's Ferry Ala.
Miss Annie L. Veal, Secretary ..... Miller's Ferry, Ala.
Mrs. Bessie Washington ..... Miller's Ferry, Ala.
Mr. Herman Bridges ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Principal ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Miss Elizabeth C. Kelly ..... Prairie, Ala.
Mrs. Bertha Kimbrough ..... Prairie, Ala.
Mrs. L. C. Hope ..... Prairie, Ala.
Rev. C. C. Brown, Minister ..... Prairie and Arlington, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine A. Warren ..... 188 Liberty St., Knoxville (16), Tenn.

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, MONMOUTH, ILLINOIS, JUNE 10-13, 1947

OFFICERS

President_____Mrs. M. Earle Collins, Tarkio, Missouri
First Vice President_____Mrs. J. S. Cleland, Monmouth, Illinois
Second Vice President_____Mrs. Grant B. Gibson, Pittsburg, Kansas
Recording Secretary____Mrs. E. D. McKune, 211 Fifteenth Ave., S., Nampa, Idaho
Treasurer__Mrs. Samuel E. Baird, 907 Publication Bld'g, Pittsburgh 22, Pa.

LOCAL COMMITTEE

Mrs. A. E. Gummerson, Chairman	520 North Sixth St., Monmouth, Ill.
Mrs. J. S. Cleland	815 East Broadway, Monmouth, Ill.
Mrs. John H. Eastwood	416 North Second St., Monmouth, Ill.
Mrs. A. W. Webster	214 South Eighth St., Monmouth, Ill.
Mrs. Howard Buchanan	417 North Second St., Monmouth, Ill.
Mrs. Frank M. Chapin	214 West Second Ave., Monmouth, Ill.
Mrs. Francis W. Smith	910 West Third Ave., Monmouth, Ill.
Mrs. Harry Rhea	824 North Main St., Monmouth, Ill.
Mrs. Gordon E. Marsh	419 North Third St., Monmouth, Ill.
Mrs. S. M. Phelps	R. R. 1, Monmouth, Ill.
Mrs. J. H. Grier	833 East Broadway, Monmouth, Ill.
Miss Sarah Lambert	924 East Broadway, Monmouth, Ill.
Mrs. Arlo Kniss	224 South Third St., Monmouth, Ill.

ANNUITY BONDS

The Women's General Missionary Society of the United Presbyterian Church of North America issues Annuity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of_____dollars, to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

THE STEADY SUBSCRIBER

Tune — "The Old Oaken Bucket"

How dear to our hearts is the steady subscriber
Who promptly renews at the end of the year.
Who sends in her name and her money quite gladly
Which casts round the office a halo of cheer,

CHORUS: She never says "Stop it: I cannot afford it,
I'm getting more magazines now than I read!"
But always says, "Send it, our people all like it,
We think it a help, and in fact a great need."

Then joy comes again as a brand new subscriber
Writes: "Send me your Magazine, much talked about.
My friends, Oh so many say: 'Surely you want it
It's one Magazine you can't do without.'"
CHORUS.

Adapted by Miss Kate A. Hill